

THE

## CONGREGATIONAL MAGAZINE.

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### THE REV. OLIVER HEYWOOD'S ACCOUNT OF HIS PURITAN RELATIVES.

(To the Editor.)

NOT only is the variety of taste among Christian men exceedingly great, but, as known, furnishes matter for pleasant observation. Some, for instance, like George Herbert, and Mr. Clark, of Trowbridge, have been enamoured with music; others with portraits; others with biographical narratives.

The bishop of Ely, in his funeral sermon for the celebrated Bishop Andrews, when mentioning the "love and honour" that good prelate cherished for his "Master, Mulcaster, of Merchant Taylors' School," says, that he placed his picture over the door of his study;\* and Dr. Gibbons tells us, that the spaces in Dr. Watts's study, where there were no shelves, were abundantly covered with prints of considerable persons, mostly divines.† It would be easy to increase the list of such examples.

\* Bishop Andrews' 96 Sermons, fol. 1641, p. 18.

† Life of Dr. Watts, p. 163; but the admirer of Dr. Watts will do wrong not to possess himself of the Rev. T. Milner's much enlarged and able narrative.—Oct. 1834. The part alluded to is at p. 523.

But my object is rather to advert to the kindred love of biography, as evinced by *some* of the elder non-conformists, such as Giles Firmin, and Samuel Clark, and Richard Baxter, and Dr. Calamy, and Matthew Henry, and Oliver Heywood, for the purpose of introducing to your readers several domestic portraiture from the pen of the worthy last named. He, like a few of his brethren, delighted in preserving "the memory of the just;" of many of whom, otherwise, indeed, nothing had been now known. This remark applies to the document appended to these observations. Nor will it be possible, if the spirit be right, to peruse it without salutary reflections: some instructive, some humiliating, some exciting. May every reader be a *follower* of those who, through faith and patience, inherit the promises.

Should its insertion, however, be the means merely of whetting the public appetite; and thus, of inducing encouragement to Mr. Brook's subscription list, that his enlarged and corrected copy of the "Lives of the Puritans" may be published: or that of Mr. Scales,

with reference to his treasures of ancient piety: or should it lead the possessor of interesting and useful MSS. to perpetuate them by means of your edifying pages, my end will be answered.

I am, yours, &c.

J. B. W.

Shrewsbury.

When I was sitting in mine own house on Lord's-day night, September 22, 1678, musing upon mine own death, and thinking on those thousands of blessed souls that have broke the ice, and gone before me into that celestial city, many of my godly relations that died in the Lord came afresh into my thoughts. I at last resolved to make a catalogue of those that are within my cognizance or remembrance; partly to maintain the memory of the past; partly to comfort mine own heart, that any, yea so many, of my kindred in the flesh, were gracious, and are now glorified saints, whom I hope to meet in heaven; partly to recommend them to the observation and imitation of my sons, and their seed, that they may see what a religious stock they are branches of, that they or theirs may never degenerate; but walk in the same steps that their ancestors found peace and rest in the end of; nor shall I go further than well-grounded charity, according to the Scriptures, will admit of; some of them having been more than ordinarily eminent in their generations; others very hopeful plants of renown; and I more value my parentage for godliness than greatness, religion than riches.

1. *Oliver Heywood*, my father's father; my dear and precious grandfather, after whom they named me, who lived soberly and civilly most part of his days; a good-natured man, but carnal, used to go a shooting on Sabbath days, in

the afternoon, on Lomas Moss (now inclosed), in Little Leaver, and did not express any forwardness in religion; his wife (being a good woman) desired Mr. Hubbert (then minister at Cockey, an eminent man of God,) to speak to her husband to pray in his family; who (calling as he went to Little Leaver) said, Oliver, you must read the word of God and pray with your family; he answered, Aye, sir, none of those things shall be wanting. I'll do what I can, and what is fitting; but he neglected still; at last, when he was sixty years of age, going to Bury fair, where Mr. Paget preached, he went into the church; heard him; God laid hold on his heart; convinced his conscience, and brought him savingly home to himself; he became an eminent Christian; followed Mr. Paget to Blakley Chapel, where he preached (as he told me when he was parson of Stockport in his old age) as long as he lived; he was of a sweet, winning, disposition; made up of love; much addicted to secret prayer and meditation; when my mother hath called him to dinner, he would have said, Ah Alice, what hurt hast thou done me to rob me of my God. He died above fifty years ago, some time before I was born, but many have told me he was one of a thousand.

2. *Alice Heywood*, his wife, my grandmother, was a religious, zealous Christian, as I have heard, though I cannot say that I remember her. Yet I have heard good characters of her, and such passages that demonstrate something of God upon her heart; that put her husband on to what was good in the former part of their time, but was outstripped by him in the latter part of their days together; yet I hope God was pleased to own her.

3. *Mary Heywood*, their daughter,

my aunt, who (as I have heard) was a very precious woman, died when I was but a child. She was lame of her feet, but travelled apace in heaven's road, and I am persuaded is safely landed there many years ago.

4. *Isabell Heywood*, my uncle John Heywood's wife, (Roger Barlow's sister,) was, indeed, a gracious woman; very affectionate; importunate in prayer; kept up meetings for prayer and conference with other women, her companions. My mother and she were endeared much to each other. She sustained a sharp and tedious affliction, of which she died (which was a cancer in her breast) about the year 1667; never had a child, but was fruitful in good works, and I am verily persuaded is transplanted into heaven.

5. *Adam Hulton*, my grandmother Heywood's own brother, was a holy, solid Christian, who was witness for me when I was baptized (as the manner then was). Much good have I heard of him, though I never knew him; he dedicated one son to God in the ministry, Wm. Hulton, who yet proved not according to expectation; was late minister in Northamptonshire; but his other son, Nathaniel Hulton, is now an eminent, useful Christian, at Newington Green, near London, an intimate friend of Mr. Henry Ashurst's; very wealthy; hath laid out himself exceedingly for the good of ministers' widows, the poor, and I hope will follow his religious father to heaven; and his good mother, whom I knew—a serious, ancient Christian.

6. *Judith Heaward*, daughter to Adam Hulton, wife to Samuel Heaward, near Denton, formerly servant in my father Angier's family; a very gracious woman. She and her husband lived many years together usefully, inoffen-

sively, in the serious practice of religion, whom I knew very well. God removed her husband several years before her; he died in the faith; and she also died, A.D. 1673; was a sincere, upright-hearted saint; had six children. Mary, her daughter, was my first servant, a sincere Christian; she married John Knight, of Stretford; they lived together in God's fear, had three children, died both in a fortnight's time; both of them left clear evidence of their happy condition, and were very useful in that barren place where they lived; kept up private days of prayer, entertained ministers, and were willing to do good to their neighbourhood; but God, in judgment to the place, and in mercy to their own souls, took them away.

7. — *Critchlaw*, my mother's mother, was a very gracious woman, as I have heard my mother say, that long travailed over my mother, her only daughter, to see God's image formed in her heart; but never saw her prayer answered, though, immediately after her death, God laid hold upon her heart; which, indeed, was much occasioned at first by her death, whom she dearly loved; and when her heart was thereby softened, God took the advantage, to set his own stamp upon it, which never wore away.

8. *William Critchlaw*, my mother's eldest brother, was an affectionate, solid, and zealous Christian, though the world did not favour him. In the latter end of his days, he lived in my father's family. I remember he would weep, and wrestle, when he went to prayer in the family, with extraordinary importunity. In the war-time, though he was not a soldier, yet, when he heard of a fight nigh at hand, or a town to be taken by the Parliament army, he used to take his

musket, and run to the army, and be the foremost in any hazardous expedition, which cost him his life; for when Colonel Holland and Colonel Ashton, with their regiments, went to take Wigan, though the town was taken, yet this zealous champion got shot in the shoulder, and another bullet was in the thigh; he was brought to his daughter's in Bolton, and there, about a fortnight after, died of those wounds; but, with invincible courage, uttered many gracious expressions near his end; indeed, he was of an undaunted spirit, having made his peace with God, and living in assured hopes of heaven, he feared not death.

9. *John Busick*, who married my uncle William Critchlaw's younger daughter, was a singular good man; though but poor in the world, yet rich in faith; he lived and died in Bolton; had a sensible spirit: groaned much after the salvation of his relations; left me a text to preach upon as a funeral sermon, which at present I have forgot. He died about twelve years ago, and left a hopeful son, who died not long after him; little can I say for the rest of relations, though Henry Marsden and his wife Mary (my uncle William Critchlaw's elder daughter) were professors, and I hope godly, though my acquaintedness with them (as to intimacy) engageth me to say less of them: they lived and died in Longworth, in the house wherein my good mother was born.

10. *Francis Critchlaw*, my mother's second brother, was a sincere, resolute, zealous Christian; my grandfather used to say of him, this lad that comes out of the Moors hath more zeal than you all. He was my intimate, dear friend. I scarce ever was in his company without sensible advantage. He was very useful in dis-

course, especially in asking pertinent and profitable questions, with which he was furnished abundantly in his younger days, in those frequent conferences they maintained. He was, indeed, a very judicious, solid, experienced Christian; a Mnason; an old disciple, long trained in the school of Christ; very powerful in prayer; pithy; short. I have heard Luke Hoyle (my good old, dear friend) tell a strange relation: that in the parlour at my father's house, at a private fast, many Christians being present, when my uncle Francis was at prayer wonderfully carried out in affection, and strong wrestlings, all on a sudden a bright shining light, far brighter than the sun, shone in the room; it dazzled and astonished them all; my uncle gave over, they rose off their knees, were amazed, said nothing, but looked one upon another; heard no voice. It continued about a quarter of an hour, as long as one might have gone to the further side of the little meadow and back again, as Luke Hoyle hath told me, who was there present. This was a little before the wars: in the heat and height of the bishops' tyranny over godly ministers, some whereof fled into Holland, others into New England; and I can remember something of the warm spirit of prayer in those days, though I knew nothing of the fore-mentioned passage. But this I can well remember, that, when at my father's house, they had a private fast, when I was a child, they set up a singing about the doors, that when the apparitor (one A. Hulton) came, he might not hear them pray.

This, my good uncle Francis, was the instrument to bring me to be minister at Coley, in Yorkshire; for coming over to see some friends here, he acquainted them



that I preached. Luke Hoyle and Anthony Wilson came over for me this time twenty-eight years ago, viz. at Michaelmas (which is this week, A.D. 1678) as that was 1650: and I never had cause to repent my coming. This same good uncle, also, brought my father Angier into Lancashire, where he continued forty-six years.

This good man, who, indeed, was one of a thousand (though low in the world), was about seventy when he died, which was about the year 1669. I preached his funeral sermon at Bradshaw Chapel, on Gen. i. 24, May 8, 1669. His death was seasonable and sweet to him, but much lamented by all that knew him.

11. *Hugh Critchlaw*, a third brother of my mother's; a good man, though the world did not do in his hands neither. He travelled to, and lived some time at, Shrewsbury; at last got safe to his journey's end I hope. He was a little man, very purblind, of a very sweet, loving temper, though not so zealous as his other brothers.

12. *Ralph Critchlaw*, my mother's youngest brother, the most proper, witty man of them all: he married Mr. Cross's sister (a worthy minister, who was preacher at Friday Street Church, in London, with whom I have preached there.) That marriage occasioned my uncle to travel abroad, and at last settled at Wrexham, in Wales, where he kept a grocer's shop; got a great estate; was justice of peace in the State's times, when I went first to visit him. He was a godly man; though not much better for his greatness, yet I believe a savour of godliness abode on his heart to his dying day. Those four brothers, and some other Christians, kept meetings together in their younger days for conference and prayer; and when they spent time

in prayer, they ordered it so as one spent such a time in confessing sin; another in begging personal mercies; another in begging public mercies; another in thanksgiving, &c.; in which work they took liberty to expatiate themselves, and found wonderful assistance, and enlargement, and many signal returns of prayer. This uncle Ralph had one son, called Joseph, and several religious daughters; some whereof are living at this day; himself died about the year 1659, his wife and his son died since.

13. *Alice Rigby*, mother to my cousin Mary Holt, in Bolton, was my mother's own cousin; a precious woman; one of a thousand; living with Susannah Lea, in Little Bolton, where my brother and I were tabled when we went to Bolton school. She lived a widow many years. She was a mighty wrestler with God; a humble, serious, self-denying soul; much in communion with God; strong in faith; faithful in good works; patient in afflictions; useful in her generation; went to rest many years ago; her daughter following her steps, though through manifold afflictions.

14. *Richard Heywood*, my own dear father, who told me upon his death-bed, that sixty-four years before that, God had convinced him of his undone state, and drawn out his heart to close with Christ, and though he had many failings, yet to that day he never took his leave of Christ. He died March 1, 1677, whose life I have elsewhere writ.\*

15. *Alice Heywood*, my own dear

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\* See the Works of the Rev. Oliver Heywood, Vol. i. pp. 579—586, edited by the late Rev. W. Vint, with an invaluable Life of Heywood prefixed, by the Rev. W. Slate.

mother, whose life is writ in this book;\* both at rest with God.

16. *Hannah Crompton*, Thomas Crompton's wife, my eldest sister, living in Breekest; a very upright-hearted, zealous woman; of a savoury spirit; plain hearted. She was wrought upon young, and my mother said of her, that she had as much comfort as one could have in a child; for since her conversion she never had occasion to call it in question. Oh what days had mother and daughter together in prayer! She had much faith, much love, patience, self-denial, tenderness of spirit. She died Dec. 4, 1673.

17. *Thomas Crompton*, her husband was a man of singular parts and piety; stupendous memory; a forward professor, that constantly attended duties of fasting and prayer; yet (as I observed) would not be persuaded to kneel upon a cushion when he went to prayer; he was something inclined to melancholy, yet a good man; very humble and self-denying; understanding in all matters within his sphere; was very useful every way; snatcht away after a few days' sickness, April 26, 1673.

18. *John Crompton*, their eldest child, whom his father brought up a considerable time in his calling (weaving fustian); but the youth had a great desire to be a scholar; they set him to school at Bolton with Mr. Taylour; at Ormskirk with Mr. Chorley; he profited exceedingly; was sent to Cambridge; was admitted of Christ's College under Mr. Stanford, now at Kendal; but he not minding him, he frequented Mr. Abraham Brooksbank's lectures, and came on wonderfully in all sorts of literature; and, indeed, he was of admirable natural parts; very industrious;

inquisitive; and very covetous of learning. He profited beyond his equals. After he had taken his bachelor's degree he was chaplain to Mr. Dymmock, at Symmond's Wood, in Lincolnshire, where he did good, getting that gentleman off from vain sports, and training up his sons. He lived several years in that family; commenced Master of Arts in Cambridge; married Mr. Gibbons (that famous London minister's) widow; then he did something towards conformity; was minister at Scremby; an excellent preacher; very sober in his conversation; diligent in his studies; he also taught scholars privately in his house, and was of very great use. His discourse with me, and letters to me, so far as I am able to judge, spake him truly serious; thus he writes—"Dear Uncle, your serious, cordial, and affecting exhortations have been always most welcome entertained in my poor breast, and I hope it will please God (who keepeth covenant and mercy) to maintain and cherish, by his spirit and blessing, some of that lively sense, and savoury relish of religion, and piety, which hath so sweetly breathed in the souls of our pious ancestors, teaching us to know the God of our fathers," &c. But that too fenny country not being suitable to the temper of his frail body, diseases, agues, fevers knocked at his door; at last entered; and took down that frail tabernacle, Dec. 25th, 1675, about the thirty-first year of his age.

19. *Mary Pickup*, his eldest sister, my sister's eldest daughter, marrying one Robert Pickup, near Tockholes Chapel, in Blackburn parish, was a very serious, gracious, young woman, forward for good things, bore a child; died in January, 1672: her child dying shortly after.

\* And see *Ol. Heywood's Works*, ut supra, Vol. i. pp. 586-594.

20. *Mary Hunt*, my second sister, wife to Nicolas Hunt of Horwich, was a woman of very gracious spirit. She was a comely person as to the body, but her chiefest beauty was within; her disposition was very desirable, but the graces of the spirit shined illustriously in her. She gave herself much to secret prayer, going every morning and evening into a poor cote by the fold side, and there easing her heart to God in prayer. But she was too good for this wicked world. God took her home betimes. She died A. D. 1648. She left an only daughter, yet living, Esther Hunt. Her father married again, had six sons by the latter wife: an honest man: he died A. D. 1676, his wife also being dead before him.

21. *John Heywood*, my eldest brother, was exceeding loving, and plain-hearted, like my mother; and, though in his younger days, he was drawn aside by company; yet, God, (I am persuaded) did him saving good towards his end. He was very affectionate in his tears, groans, and prayers; hating what he had before loved; and gave signal testimony of a work of grace. I believe God remembered covenant for him. He went beyond sea into one of the English plantations, and died there, September, 1664, about thirty-eight years of age, or forty.

22. *Richard Heywood*, his son, was something dull, heedless, and conceited; fell into sin; but grace made use of some sharp rods to whip folly out of him, and drive him home to God. He had a sore disease on his body: it was a scurf like the leprosy; and he had sad trials in his new condition. And, oh, what horror of conscience had he: he even roared by reason of the disquietness of his spirit. At last he got hold of Christ in a promise; and his mind was stayed

on God. Sober, judicious Christians of the neighbourhood had very good hopes of his safe condition; and that though he lived most of his time in much misery, he died in the Lord, March 25th, 1675.

23. *Alice Bradley*, my youngest sister, married to Samuel Bradley, in Ainsworth. Though her nature was ruffed and knotty, more than any of my father's children, yet God, in mercy, awakened her conscience; and smoothed her rough disposition by his grace; and by some afflictions she had in her husband; (though it is verily hoped God did *him* saving good before his death, which was eight years before his wife died.) Rough timber must have many blows, to hew it even, and fit, for his building. She lived several years a widow, and met with many trials with her six children. Oh what bitter sorrow had she for her former disobedience to her parents; the stubbornness of some of hers called her old sins to remembrance; and her heart was kindly humbled. She kept up communion with God's people; and, at last, was removed to a better society in glory, May 9th, 1677.

24. *Nathaniel Heywood*, my dear, very dear brother, and worthy minister of the blessed gospel: an useful instrument of good to many souls. After many labours, fears, temptations, persecutions, grievous bodily pains, and a holy life, he yielded up his precious soul into the hands of his heavenly Father, December 16th, 1677, whose sweet and savoury life I have elsewhere fully recorded.\*

25. *Elizabeth Heywood*, my dear and lovely wife, whose life is writt

\* See Oliver Heywood's Works, *ut supra*, Vol. i. pp. 452—505.

† *Ib.* pp. 574—578.

in this book, died and so went to keep her perpetual sabbath of rest with her God, on Lord's-day morning, May 26th, 1661.

26. *Mr. John Angier*, her very worthy, and honoured father: a strong pillar in the house of God: the honour of the ministry: the comfort of his country; an earthly angel for holiness; a spiritual father of many souls: a wise master builder of the church; a bright star in our horizon, of the first magnitude, set or fell into the earth, September 1, 1677. See his life.\*

27. *Mrs. Margaret Angier*, his wife, (sister to Justice Mosely of the Ancots, by Manchester,) a choice and gracious woman; a mother in Israel, though childless; a relief to the poor; an ornament and support to the congregation and family; a cheer and succour to her husband; and a useful member of the church of God; a gracious, humble, close-walking, public-spirited Christian; she died of a tympany, after some years weakness, on Friday, October 29th; was buried at Denton, in the chapel, on Monday, November 1, 1675. Her own mother, being ancient, also died at Denton some two or three years before; and her own sister, Mrs. Mary Crowther, she died at Denton of a tympany about a year after, buried at Manchester, both good women; I am persuaded are safely landed in heaven; blessed be God.

28. *Esther Heywood*, two years older than myself, married to William Whitehead about the year 1648; they lived together at Benthall, in Louthersdale, in Craven, some years; but came into Little Craven; where he maintained intercourse with John Massy and other savoury Christians, and days of prayer. He was a gracious,

judicious, Christian; gave himself to reading and prayer; and was grown so pregnant that Mr. Tilsley, Mr. Bradshaw, and many ministers much delighted in his company, and intimate converse with him. His life deserves a history, being a nonsuch for a private Christian.

But to this Esther Whitehead, his wife, (my dear, and only sister) for whom I thought I could never do enough, (since her son had sold Benthall to Rowland Mitchell and had ten children, and no calling, removed into Lancashire, now lives in Bolton, and is hopeful, but low in the world, and could not help his good mother,) she being very tender, and sickly, and could work little, I gave three pounds a year for maintenance. She lived in a parlour by herself in Roger Crook's house, that married her daughter Alice; went much abroad to private days in several places, for her company and assistance was much desired in serious societies, wherein she was very useful, having excellent natural parts, much grace, and great zeal and tenderness, very like her mother, going about doing good; she had perfected her work, and now had nothing else to do but die, as fruit fully ripe, dropped off. Her disease was a weakening her strength by the way, till her moist humours were converted to dryness. All the time of her sickness she was of a composed frame. She began on Tuesday night with a weakness; indeed she had often complained of weakness. The Sabbath before, she said—"I must leave coming, I am not able to come to Bolton," which was about a mile and half from her. On Monday night she was very cheerful, and said—"I am a great cheat, I can sit and talk; folks would think I ailed nothing; but let me rise, I am not

\* Heywood's Works, Vol. i. pp. 519-571.

able to walk scarce over the floor. Her son William Whitehead's daughter had lived some time with her; she sent for him on Thursday, told him she must die; told him to see her handsomely buried; desired that Mr. Robert Seddon would preach at her funeral, from Micah vii. the three last verses; he must give him a piece of gold that she had, and kept by her for that purpose. She continued still gradually declining, till about midnight on Tuesday night, at which time she fell asleep, October —, 1695. She was buried in her husband's grave, in Bolton Churchyard. This epitaph she hath left to be set on her stone—"A faithful widow. O admire free grace." She was a widow indeed; a lover of goodness, and good persons; and her love was not lost, being entirely loved of all good persons that knew her; and her acquaintance with such was not small. Being much cheered in her sickness by the constant concourse of such, she earnestly desired to die; afraid, as she expressed it, to return into this dirty world. She said she was neither ashamed of life, nor afraid of death. Her desire to those that prayed for her, was, that they would

pray for faith and patience that she might be content to live, if God see good, forbidding them to pray for life. She died amongst her Christian friends, children and grandchildren about her, sleeping in Jesus. What she now enjoys, is beyond what any mortal can conceive and express. She bequeathed a funeral text to me, desiring me to preach upon it at my next coming over: it was Isai. xlv. 22. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me for I have redeemed thee."—Accordingly I did preach on it all day, June 7th, 1696, being Lord's-day; and administered the Lord's Supper to about five hundred and nine communicants, Mr. Seddon being dead, and they being at that time without ministry; but since I hear they have got one Mr. Bourn\* to be their minister."†

\* The Rev. S. Bourn was Mr. Seddon's nephew. See Mr. Bourn's excellent Sermons, published by his son, and recommended by the Rev. W. Tong, October, 1722.

† The above is transcribed out of a volume entitled "Heywood's Family," in the handwriting of the reverend and venerable Oliver Heywood.

ADDRESS OF THE REV. J. HARRIS, OF EPSOM, ON LAYING THE  
FOUNDATION STONE OF CLAYLAND'S INDEPENDENT CHAPEL,  
CLAPHAM ROAD, LONDON, JAN. 1, 1836.

To lay the first stone of a public edifice is deemed an event of importance in the history of the institution or community to which it may belong. The scene is commonly attended with appropriate ceremonies; and is gazed on with interest by those assembled, from an anticipation of the pleasing or beneficial results which may issue from the event . . . .

N. S. NO. 134.

On the day when the foundations of the earth were laid, the morning stars sang together for joy; and when the mighty fabric was completed, the Great Architect himself pronounced it to be good. But when he proposed to lay the foundation of our redemption in Christ, he challenged the attention and admiration of the universe. "Behold," saith he, "I lay

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in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation!" Centuries were to elapse, when he thus spoke, before the event was actually to take place. But to him a thousand years are as one day, and, as if he were unable to conceal his divine complacency at the tidings he had to announce, as if he could no longer delay to unfold the glorious intelligence, he published it to the world. He saw us perishing in the error of our ways, labouring to build without a foundation, and, in the plenitude of his grace, he resolved to lay a foundation for us; and, as if he were delighted with his own purpose, as if he could not look at it without infinite exultation, he calls our attention to it as to the masterpiece of all his works. And when he thought of its happy results; when he saw, by anticipation, sinners of all ages, and of all climes, coming to Christ as living stones, and looked forward to the splendid moment when the top-stone of the spiritual edifice shall be brought forth with shoutings of *grace, grace unto it*; when he looked into eternity and saw the living temple stand in glorious perfection, the prospect gladdened his almighty mind, and led him to claim our admiring attention while he announced his sublime purpose.

If the commencement of *any* public edifice be an event of importance, who can calculate the importance of erecting a house for the express design of advancing this sublime purpose of the infinite God! And yet such is the object for which we have here met, to lay the foundation of a house sacred to the Triune God. What, compared with this, was the object of those who built the pyramids? we build for eternity. What, com-

pared with this, was the object of those who reared the magnificent temples of antiquity—the temple of Jupiter at Olympia, of Minerva at Athens, of Diana at Ephesus? we build for him whom "heaven and the heaven of heavens cannot contain." What, compared with this, is the object of those even who erect the bulwark for defence, the hall for science, or the asylum for age, and poverty, and disease; necessary, and honourable, and highly useful as their designs may be, our object includes all that is excellent in such works, and to that excellence adds infinity, transcends them all as far as that which is imperishable and eternal, exceeds in importance the fleeting interests of the present.

But this is only a general account of our object. To say that we are building a house for the worship of the Triune God, would only be saying that we are Christians, and not heathens. To say that we are Protestant Christians would be only saying that we are not Papists. To say that we are Protestant Dissenting Christians would be only to distinguish ourselves from the Episcopal Establishment. We add, therefore, that we are Protestant Dissenting Christians of the Congregational Denomination.

As to our denominational history, it is identified with some of the brightest periods of our nation's history. It will be found that, in time past, our denomination has assisted to impart some of the most precious elements to our constitution; while, at present, it is ably contesting the foremost place in the race of education, piety, and general benevolence.

As to our doctrines, we essentially agree with the doctrinal articles of the Established Church.—We are by no means two distinct



religions. We worship the same God; hope for salvation through the same Redeemer; implore the influence of the same Holy Spirit; maintain the same scriptural obligation and rule of personal holiness; indeed, there is reason to believe, that there is less uniformity of doctrine among those who formally subscribe to a creed than among us who, in this respect, are left free. But as to our ecclesiastical polity or principles;—here we are at issue with the Establishment;—at issue with every establishment, for the principle of one is the principle of all—the right of human authority in religion. We contend that the Bible is the sole and sufficient rule in all matters relating to religion; and hence we protest against the authoritative interference of any human being as treason against the throne of Christ. We contend that it is the inalienable right, as it is the incumbent duty of every man to form and follow his own opinions of the word of God; and hence we protest against the interference of the magistrate, whether it be to decree rites and ceremonies, to impose on us a minister of religion we have not chosen, or to compel our contributions for the support of an ecclesiastical polity to which we conscientiously object, we protest against it as an infraction of the first principles of conscience and right. Besides which, we think, a very little reading and observation is sufficient to show that a religious establishment must, in its very nature, be the parent of intolerance and injustice, and the fruitful source of fatal delusions on the subject of vital personal religion. The sacred edifice, then, of which we have this day met to lay the foundation, will lift up its head as a perpetual protest against all human authority in re-

ligion; as a palace in which the Bible will be enthroned; and a sanctuary where conscience will find refuge and rest.

But here another question arises: if the public be not legally assessed, and compelled to furnish resources, how is the place to be built? and when completed, on what principle will it rely for support? Who, in the present day, has not heard of the voluntary principle? The thing itself, indeed, is as old as human nature, as ancient as piety, of which it forms an essential part. In all ages it has been the origin of every thing great and noble in the history of the church. It built the Jewish temple; it went forth from Jerusalem with the first preachers of the cross-planted Christian churches in all directions, triumphed in every place, and was leading Christianity to the throne of the world, till it was paralyzed by the touch, the torpedo-touch of human legislation.

But though its date is so ancient, and its exploits so numerous; and though in all our dissenting chapels it has long had "a local habitation," it is only of late that it has "received a name;" and as if it were determined to vindicate its right to the name, "it is up and doing." Not only has it studded the face of the land with dissenting places of worship, and originated all our most excellent institutions of religion and charity, but it has even bestowed on its enemy, the Establishment, many an episcopal chapel, and many a costly offering of Christian benevolence. With a noble disinterestedness, and superiority to ingratitude, it has flown to the aid of the compulsory principle, or rather, it has undertaken to supply the defects of that principle; for, at this moment, it is generously ap-



pealing from door to door in behalf of the suffering clergy of Ireland; and as if only refreshed by its labours at home, it meditates the conversion of the world; it has gone forth, with an army of missionaries in its train, to re-conquer the world to the faith of Christ.

Now it is on this voluntary spirit of Christian benevolence that we rely, under God, for the erection and support of this place of worship. We levy no rate, threaten no legal process, rely on no military aid. But pointing our fellow Christians to the cross of Christ, to that fountain of all Christian obligation and gratitude, we simply ask, "how much owest thou unto thy Lord?" and leave each to assess himself for his Saviour's cause. The sacred edifice, then, of which we have this day met to lay the foundation, will stand as a perpetual protest against the selfishness of an ungodly world on the one hand, and against the monopolizing spirit and compulsory principle of an armed establishment on the other; and will lift up its head as one among ten thousand memorials of the strength and excellence of the voluntary spirit of Christian benevolence. May those who have enrolled their names among the friends of this rising edifice, prove, by their Christian liberality, the efficacy and sufficiency of that principle.

Again: it may be asked, what are to constitute the claims and attractions of this house of God? We reply, partly, the simplicity and spirituality of its worship. Here will be no architectural display—no fuming incense—nor splendid robes—nor hired melody,—nothing studied to enchant the senses. There will be no elaborate ceremonial, in which formality may indulge, and on which it may take repose. Its only incense will be

praise. Its only sacrifices, will be spiritual sacrifices acceptable to God through Jesus Christ. Its only exercises, such as are calculated to inform the understanding, to engage and sanctify the heart, to bring man nearer to truth and God.

Besides which, we rely also on its utility. It will be dedicated, through Christ, to the good of man. It will be a centre of usefulness to the neighbourhood around. From this place charity will go forth to minister relief to the needy, and piety to visit the sick, and the dying, and to diffuse among the living, the hallowed influence of a Christian example. And to this place numbers will flock to hear the words of eternal life. Here, ignorance will be instructed and made wise unto salvation. Here, guilt and misery will commune with mercy; will be pointed to the Lamb of God, who taketh away the sin of the world. Here, penitence shall shed its first tear, and utter its first prayer, and take its first step towards heaven. Here, benevolence shall yearn over human wretchedness, and devise fresh methods of usefulness: and here, zeal shall gird up its loins, and lay itself out for the good of man. And here a Christian church will be formed; a company of immortal beings be associated and trained for heaven; a number of living stones be prepared for that living temple in which will be absorbed, and into which will be collected, all that is holy, and spiritual, and divine in the universe.

And, as our crowning hope, we rely on the presence and blessing of God; of him whose withdrawal left the temple at Jerusalem a mere splendid sepulchre of departed piety, while his presence rendered the "upper room" where the disciples met, "none other

than the house of God, and the gate of heaven." This sacred edifice may not possess any outward attractions, will not boast the colossal magnitude of the Egyptian, the simple dignity and proportional harmony of the Grecian, or the gorgeous magnificence of the Jewish temple—but let Him who is the source of greatness condescend to take up his abode in it, to give efficacy to truth, and ardour to devotion, and it shall be sanctified and ennobled above all earthly grandeur, and be covered with "a glory that excelleth."

Let us cherish the sentiments suited to the occasion. We have met to erect a house for God—to erect a house for God where no such building stood before. The enlargement, or re-erection of an old place of worship, is attended with many pleasing associations. But the creation of a new interest, seems to call for unmingled hope, and gratitude, and joy. We are breaking up the fallow ground. We are consecrating to God a spot which has hitherto been common. We are taking possession of new land in the name of the King of kings, and the Lord of lords. Here we propose to make fresh experiments of redeeming mercy—and if there be truth in the word of God, they will not be made in vain. Good will be done, his word will not return to him void, his angels will rejoice over sinners who will here be brought to repentance.

Let a recollection of the day on which we are met, excite reflection. It is the first day of the year, and the anniversary of the day on which the first house of God was reared. For that oldest of all books, the Bible, states concerning that oldest of all places of divine worship, the Jewish tabernacle, that "the Lord spake unto Moses, saying, on the first day of the first month shalt

thou set up the tabernacle." That day was not selected without reasons worthy of the Being who chose it. Doubtless, it was intended to render the service more memorable and impressive to the people—to remind us that it is well to begin the year with some good work, and with aiming to serve God in a new and more acceptable manner. To impress on us that he expects from us a pledge on the first day of the year, that all its subsequent days and hours shall be spent in his service. To possess us with the conviction that if we would end the year in the enjoyment of his favour, we must begin it in the cultivation of his fear. And let the coincidence have this additional effect on us, let it lead us earnestly to implore that He whose glory filled the ancient Jewish tabernacle, may also "glorify this house of his glory."

We have adverted to the foundation which God hath laid for us in Zion. It is a characteristic of mankind generally, that they neglect this foundation and build elsewhere. How many in all our religious assemblies content themselves with being simply near this foundation. Like those heaps of stones and rubbish which lie round about a house while it is building, they are near the foundation, but not on it; they never form a part of the edifice—and when it shall be completed, they will be cleared away that they may not impair its sightliness and beauty. But it is the distinction of believers that they are built on Christ. "To whom coming, as unto a living stone, they also as living stones are built up a spiritual house." Brethren, have you thus come to Christ? It matters little to what else you may have come—to wealth, or honour, or greatness—are you coming to him? con-

sciously, anxiously, earnestly applying to be united to him? It will avail you nothing to stand and look on while others are coming to him, and built on him. You must draw nigh to him yourselves, and be personally united to him, or you will never form a part of that living structure; the only edifice that will survive the fires of the last day.

And will that spiritual structure be at length completed? Glorious prospect! It is at this moment advancing, and it always has been advancing according to the plan, the great idea which has existed from eternity in the mind of God. At present, its parts may appear to be detached from each other; but to the eye of the Divine Architect they present, even now, one vast and compacted fabric. Notwithstanding their distance from each other, and their ignorance and suspicions of each other, they are animated by the same hopes, and pursuing the same objects. They "have one Lord, one faith,

one hope, one baptism, one God and Father of all, who is above all, and through all, and in them all." And "in Christ Jesus shall all the building, fitly framed together, grow into a holy temple in the Lord." That will be the sublimest moment in his mediatorial life. Wherever he may look, he will behold the happy results of his divine workmanship. Every heart will be an altar from which incense shall perpetually ascend up before him. Every tongue will be vocal with his praise. Every eye, beaming with transport, will be fixed on him. While his Spirit, like a mighty and universal soul, will cement, pervade, and animate the whole. Brethren, let us have grace that we may both form a part of that spiritual temple, and instrumentally contribute to its erection. Let us demean ourselves as if we constantly heard the voice of its Divine Founder saying to us from his throne above—"him that overcometh will I make a pillar in the temple of my God."

#### THE CONNECTION BETWEEN GEOLOGY AND THE MOSAIC HISTORY OF THE CREATION.\*

By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College, U.S.

EVERY nation in all ages has had its recorded or traditional cosmogony. And it is not a little curious, that a subject which the most improved philosophy, aided by a divine revelation, finds it so difficult to understand and illustrate, should so interest men in all stages of civilization, and be even incorporated into the unwritten poetry of the rudest tribes. Men of all religions too, and those hostile to all religion; the pagan, the Christian, the deist, and the atheist, have regarded cosmogony as a store-house of tried arguments for

the support of their opposing opinions. Ever since the introduction of Christianity into the world, this has been a portion of the field of contest between its friends and its enemies, where the battle has warmly raged. Many a friend of revelation, even before geology was known as a science, has fancied that he saw in the structure of our globe, a demonstrative confirmation of the Mosaic history: while many an infidel has seen with equal clearness, in those same natural monuments, a refutation of the sacred record. And this is one of

\* Reprinted from the Biblical Repository, &c. Boston.

those subjects about which men are clear and positive just in proportion to the looseness and superficialness of their knowledge. The consequence has been, that the world has been flooded with a multitude of very weak and crude productions upon cosmogony. At the beginning of the last half century, indeed, those productions, called "Theories of the Earth," had become so ridiculous, that for a number of years the press was much less prolific on the subject. Since the commencement of the present century, however, the discussion has been revived with fresh interest; though it is not so much between the infidel and the Christian, as between Christian and Christian; the one defending, and the other opposing, certain theories. And there seems to be prevalent, as in former times, a strange delusion, which makes almost every intelligent man fancy himself amply qualified to write upon these points with the most dogmatic assurance. Hence a multitude of productions have been poured forth on the community, many of which exhibit such a want of maturity, and such entire ignorance of some parts of the subject, that the men thoroughly versed in all its bearings have passed them by in pity or contempt. We, however, have caught the *cacoethes scribendi*, and must go on; though at the risk of having our efforts treated thus cavalierly, and cast into the same forgotten pile of literary rubbish.

We think it will explain the numerous failures of writers on the connection between the Bible and geology, to state, that most of them have been merely theologians, or merely philologists, or merely geologists, or at best but slightly acquainted with more than two of these branches. Being accurately acquainted with one or two of these

departments of knowledge, they have overlooked the importance of a thorough acquaintance with the rest. But it is quite clear to us, that without at least a respectable acquaintance with them all, no man can successfully discuss their connection, or reconcile their apparent discrepancies. If he be not familiar with theology, how can he judge correctly of those theories of interpretation which modify essentially every institution and doctrine dependant upon the Mosaic chronology? If he be not acquainted with the rules of exegesis, now constituting a distinct and extensive science, how shall he determine whether those theories do not offer violence to the sacred writers? And if he be ignorant of geology, how shall he know what modifications, if any, of the common interpretation of the Bible, are necessary to reconcile it with the records of nature's past operations? Nor is a mere theoretical knowledge of these subjects sufficient. Especially is this the case in geology; in which the fullest and most accurate descriptions convey but faint and inadequate ideas to the mind, in comparison with a personal examination of the rocks in the places where nature has piled them up.

We may inquire too, how readers are to judge of discussions on these subjects, if they have not at least a respectable acquaintance with the three departments of knowledge above named? Now in regard to theology and sacred philology, we may reasonably calculate, from the provisions that are made in our seminaries of learning for teaching them, that all publicly educated men at least, will be conversant with their elements. Nor is any such man respectable in society without this knowledge. But far different is the case in respect to geology. What provision is there

in our literary institutions for teaching any thing more than its merest elements by a few lectures? and who feels any mortification in confessing his ignorance of the subject? Were not the community in general profoundly unacquainted with its details, so many statements, contradictory to its first principles, could not pass so quietly as they now do the round of our newspapers and periodicals. Some of our geologists, we happen to know, have been discouraged by the evidence they have seen of so much ignorance on the subject, from attempting to explain or defend the principles of their science when attacked; being quite sure that their statements would neither be understood nor appreciated. In the most enlightened parts of Europe the case is quite different. "In England every enlightened man knows something of geology: it is very much the case in France; and is becoming more and more so in Germany."\* We rejoice, however, in the belief that the state of things in this country on this subject is rapidly improving.

Notwithstanding these discouraging circumstances we propose to examine carefully the connection between geology and the Mosaic cosmogony. The two records have been, and still are, supposed to be at variance: and to ascertain whether this opinion be correct will be the great object of inquiry. If they both proceed from the same infinitely perfect Being, there cannot be any real discrepancy between them. So that if we discover any apparent disagreement, we either do not rightly understand geology, or give a wrong interpretation to the Scriptures, or the Bible is not true. We hope to

show to the satisfaction of every reasonable and candid mind, that we are by no means compelled to adopt the last of these conclusions. Nevertheless, we forewarn our readers that if any of them expect that we shall remove all difficulties from the first chapter of Genesis, they will be disappointed. Independent of geology, there are obscurities in that portion of Scripture, which no interpreter has ever been able entirely to remove; nor in the present state of geological science, are we warranted in presuming that no future discoveries will throw any light upon the Mosaic cosmogony. All that can be reasonably expected of a writer on this subject, and all that we shall attempt is, to show, that there are modes of reconciling the Mosaic and the geological records so reasonable, that to disbelieve the former on account of apparent discrepancies, would be altogether unjustifiable and even absurd. We have our preferences as to the best mode of reconciling the two histories; nor shall we conceal our partiality: but we shall not undertake to defend any particular mode as infallibly true; because we do not believe that such positiveness is necessary for the defence of the sacred record, or justified by the present state of our knowledge.

We venture to make another suggestion to our readers. Let no one, however intelligent, imagine that the mere perusal of the best written essay can make him master of this subject. It is only by long and patient thought, as well as extensive reading, that he will be able correctly to appreciate all its bearings, and to plant himself on ground that will not be continually sliding from beneath his feet.

It is very common for writers on this subject to confine their attention to the single point where there

\* *American Quarterly Review*, June, 1830, p. 363.

is a supposed disagreement between geology and revelation: whereas, in order to form a correct judgment concerning such disagreement, we ought to look at all the points where the two subjects are connected. For if we find discrepancy to be generally manifest, and agreement to be only an exception, the presumption is strong, that a particular marked discrepancy is real and irreconcilable. But if harmony constitutes the rule, and disagreement the exception, the presumption is, that any special case of the want of coincidence results from ignorance or misunderstanding.

Now we think that we can point out a number of coincidences between geology and revelation, some of which are unexpected and remarkable. And it will constitute the first part of our effort to exhibit these coincidences in detail.

1. *In the first place, geology and revelation agree in teaching us that the material universe had a beginning, and was created out of nothing by a Divine Power.*

In treating of the connection between geology and natural theology, we have shown how the successive groups of animals and plants that have been placed on the globe have been more and more perfect and complicated, so that in tracing them backwards, we must at length arrive at the beginning of the series. A similar retrospective survey of the changes which have taken place in the matter composing the globe, brings us at length to a point, anterior to which no change can be discovered. And we maintain that it is philosophical to infer that the creation of matter took place at the commencement of such a series of changes and of animal and vegetable existences. At least, it is unphilosophical,

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without proof, to infer the existence of matter through the eternity that preceded these changes: and no proof can be presented, unless it be derived from the nature of matter; an argument too tenuous to have influence with substantial minds. But the creative power which was put forth at the commencement of these changes in the formation of animals and plants, is a presumption in favour of its having been previously exerted in the no more difficult work of bringing matter into being.

We are aware that not a few distinguished critics and theologians do not regard Moses as describing in the first chapter of Genesis a creation of matter out of nothing, because the words employed are ambiguous in their signification. This point we shall examine carefully further on. But we cannot doubt, after an examination of all the passages in the Bible where the creation is spoken of, that the sacred writers most clearly intended to teach the creation of the universe out of nothing (*creatio prima, vel immediata*, in the language of the theologians) and not out of pre-existing materials: (*creatio secunda, vel mediata*).

When we consider how strong a tendency has ever been exhibited by learned men to a belief in the eternity of matter, and how some philosophers and even divines at this day maintain that belief,\* we cannot but regard the testimony of geology on this point as of great importance. And if we mistake not, it will be in vain to search the records of any other science for proof equally conclusive.

2. *In the second place, revelation and geology agree as to the nature and operation of the agents that*

\* Knapp's Theology, Vol. I. p. 341.



have been employed in effecting the changes which have taken place in the matter of the globe since its original creation.

These agents are fire and water. And at almost every step the geologist meets with evidence of their combined or successive operation within and upon our globe. The deposition of the stratified rocks he cannot explain without the presence of water; especially when he finds them filled with the relics of marine animals. But their subsequent elevation and dislocation, as well as the production of the unstratified rocks, demanded the agency of powerful heat.

To the cursory reader water appears to have been the principal agent employed in the revealed cosmogony; and in subsequent times the same agent was employed for the destruction of the world. But a careful examination of the Scriptures renders it at least probable, that fire was concerned in some of the demiurgic processes. There can be no doubt but under the term *lux* (lux) Moses includes both light and heat, or fire; since he does not describe the latter as a separate creation, and since it is now understood that they always are united, and are in fact probably only different modifications of the same principle. Now although Moses does not distinctly exhibit heat as an agent in modifying the face of the globe, yet there is a passage in the 104th Psalm which quite obviously points us to such an agency. *Thou coveredst it (the earth) with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.* Here we have a description of that change in the earth's surface which in Genesis is thus described: *And God said let the waters under the heaven be ga-*

*thered together unto one place, and let the dry land appear; and it was so.* Moses does not describe the agent employed in this change; but refers it to the immediate power or command of God. But if there be any fact clearly established in geology, it is, that all dry land on the earth has been elevated above the waters by a volcanic agency: using that term in its widest signification to denote the "influence exercised by the interior of a planet on its exterior covering during its different stages of refrigeration." Now how appropriate to represent such an agency in operation as the voice of God's thunder, from which the waters hasted away.

That this is a natural interpretation of the Psalmist's language, will be obvious by quoting the commentary of bishop Patrick upon the third day's work of creation: an author, whose exegesis, although prepared more than 150 years ago, is often remarkably adapted to the state of natural science in the nineteenth century. "There being such large portions of matter," says he, "drawn out of chaos, as made the body of fire and air, beforementioned, there remained in a great body only water and earth; but they so jumbled together that they could not be distinguished. It was the work therefore of the third day, to make a separation between them, by compacting together all the particles which make the earth, which before was mud and dirt; and then by raising it above the waters which covered its superficies, (as the Psalmist also describes this work, Ps. civ. 6.); and lastly, by making such caverns in it, as were sufficient to receive the waters into

\* Humboldt's definition: De la Beche's Manual of Geology, 2nd London Edition. p. 518.



them. Now this we may conceive to have been done by such particles of fire as were left in the bowels of the earth; whereby such nitro-sulphureous vapours were kindled, as made an earthquake which both lifted up the earth, and also made receptacles for the waters to run into; as the Psalmist (otherwise I should not venture to mention this) seems in the forementioned place to illustrate it; Ps. civ. 7. *At thy, &c.* And so God himself speaks, Job xxxviii. 10. *I brake up, &c.* History also tells us of mountains that have been in several ages, lifted up by earthquakes; nay, islands in the midst of the sea: which confirms this conjecture, &c.\*

The view which we have given above respecting the account in Genesis, is sustained by the opinion of Sharon Turner. "The Hebrew word used by Moses, *אור*" says he, "expresses both light and fire. We may, therefore, reasonably infer, that light came to the earth in the state in which we now almost universally find it, both light and heat, &c."—"We learn from the book of Genesis that both these were active agents in the creation, from its very commencement. Thus the great scientific truth so recently ascertained, after many contending systems had been upheld and thrown down, that both the watery and fiery elements were actively concerned in the geological construction of our earth, is implied or indicated by the Mosaic narration, instead of being inconsistent with it."†

The scholar cannot but be reminded by these remarks of the Cataclysmi and Ecpyroses taught by the ancient Egyptians, and fully

adopted by the Stoics. Must we not suppose that so wide spread an opinion concerning successive catastrophes, to which the globe has been subject, produced alternately by fire and water, like the traditions of a universal deluge, had its origin in the truth? Have we not here an interesting coincidence between the records of revelation, of civil history and of geology!\*

There is another similar coincidence which should not be passed unnoticed; especially as it is entirely overlooked by most readers of the Bible. Geological travellers describe the region around the Dead Sea in Palestine as exhibiting decided marks of former volcanic action; and we can hardly doubt but that Sea itself occupies the site of an ancient crater. Now if we adopt Dr. Henderson's translation of a passage in Job, we can hardly doubt but God did employ a volcanic eruption to overwhelm the cities of the plain.

"Hast thou observed the ancient tract,  
That was trodden by wicked mortals?  
Who were arrested of a sudden,  
Whose foundation is a molten flood;  
Who said to God, depart from us,  
What can Shaddai do to us?  
Though he had filled their houses with  
wealth:  
(Far from me be the counsel of the  
wicked!)

The righteous beheld and rejoiced,  
The innocent laughed them to scorn;  
Surely their substance was carried away,  
And their riches devoured by fire."†

The raining down of fire and brimstone accords perfectly well with the idea of a volcano; since those very substances, being raised into the air by the force of the volcano, would fall in a shower upon the surrounding region.

\* Lyell's Geology, Vol. I. p. 9. Also Macculloch's System of Geology, Vol. II. p. 386.

† Henderson's Iceland, Amer. Edition, 1831, p. 80.

\* Commentary on Gen. i. 9.

† Sacred History of the World, (Family Library,) pp. 24, 25.

Whether it was miraculously produced, or the natural operation of it employed by God to punish the wicked, it is not of much consequence to determine; since the sacred writers, whose example we should copy, seem to regard every natural event as almost equally the work of God.

3. *Geology and Revelation agree in representing the continents of our globe as having formerly been submerged beneath the ocean.*

At least two thirds of existing continents are covered with rocks that contain abundant remains of marine animals: and the whole of their surfaces are overspread with such a coating of bowlders, pebbles and sand, as proves the occurrence of deluges in former times, too mighty for any thing but the ocean to produce. Indeed, to doubt that our existing continents in early times formed the bottom of the ocean, is scepticism too gross for any geologist at this day to indulge: especially when he sees that the rocks are tilted up just as they would be if a volcanic force had lifted them above the waters.

I hardly need say that all this corresponds precisely with the Mosaic account. Until the third day it seems that the surface of the globe was one shoreless ocean. For the command that the dry land should appear, implies that previously it was covered; and from the second verse of Genesis we learn that it was covered by the deep. It was upon the waters that the Spirit of God moved.

4. *Revelation and geology agree in teaching us that the work of creation was progressive after the first production of the matter of the universe.*

Every step which the geologist takes in his examination of the crust of our globe, presents to his

view fresh evidence that the formation of nearly all the rocks has been progressive. Every where on the earth's surface, he sees in operation the agency of rains, rivers, and deluges, to wear down the higher parts and to fill up the lower, where he finds accumulated sand and gravel with a mixture of animal and vegetable remains. And where water, containing lime or iron in solution, percolates through these deposits of detritus, they become hardened into stone. The mass thus hardened cannot be distinguished from the sandstones and conglomerates that cover large areas on the earth, and form mountains some thousands of feet in height. The observer cannot resist the impression, that all these rocks, whose characters are more mechanical than chemical, (*e. g.* the sandstone and the conglomerates,) were produced in a similar manner. But it sometimes happens that such rocks in particular localities have been subject to the agency of powerful heat by means of former volcanoes; and there their mechanical aspect more or less disappears, and they are crystalline in their structure; so as exactly to resemble the oldest, or lowest rocks. Hence the geologist very reasonably infers, that even the oldest strata were originally mere beds of clay, sand and gravel, which have been changed by volcanic agency, repeatedly and powerfully exerted upon them. And when he sees the unstratified rocks (now almost universally admitted to be the products of igneous agency,) intruded among the older stratified ones in almost every possible mode, he is confirmed in the inference which he had made. In short, there is not probably a single rock yet brought to light in the crust of the earth, of

which the geologist cannot find its prototype now actually forming on the land or in the sea. And they all bear the marks of progressive formation. Men in their studies may reason about the rocks as if they were produced in their present state in a moment of time, by the original creative fiat of Jehovah. But they cannot examine them in their native beds, without seeing at once that the opinion is utterly untenable.

Now it is an interesting coincidence with geology, that the Scriptures describe the work of creation as occupying six successive days. Whether we are to understand these as literal days of twenty-four hours, or whether geology demands a period longer than six natural days, are questions not necessary to be discussed in this place. The argument requires only that it should be admitted, as all must admit, that Moses represents the work of creation as progressive. He does not, indeed, represent any new matter as brought into existence after "the beginning," in which "God created the heavens and the earth." He describes the animals and plants as produced out of pre-existing matter. And geology teaches the same.

5. *Geology and revelation agree in the fact that man was the last of the animals created.*

The geologist finds several thousand species of plants and animals entombed and their forms preserved in the rocks; and some of them very far down in the series. But no remains of man occur until we arrive at the highest strata. It is only in the loose sand and gravel that cover the surface, that human remains have been found at all;\*

\* The Guadalupe specimens, now in the English and French cabinets, are

and to this day it is doubtful whether any of them can be referred to a period as far back as the last general deluge. At least, it is only in one or two instances that the bones of antediluvians have been exhumated. Now, human bones are no more liable to decay than those of other animals; and they are as easily petrified. Why then, if man existed with the animals now entombed in the secondary and tertiary rocks, are they not found as they are with postdiluvian remains? The conclusion is irresistible, that he was not their contemporary. And probably before the last deluge, he scarcely existed out of Asia: and hence, among the antediluvian animals of America, England and Germany, he has not been found. In the south of France only (unless perhaps in Belgium,) have human remains been discovered so connected with antediluvian quadrupeds as to render their existence at the same epoch probable. Man, therefore, must have been among the last of the animals that were created. And it is needless to say that this conclusion coincides precisely with the revealed record.

6. *Geology and revelation agree in the fact that it is only a comparatively recent period since man was placed upon the earth.*

We have room to refer only to two or three proofs which force this conclusion upon the geologist.

The last great catastrophe that affected our earth almost universally, appears from the marks it has left on the surface, to have

hardly an exception to this statement, for although found in solid rock, it is a rock which is continually forming at the bottom of the Caribbean seas, and these specimens are doubtless of postdiluvian origin.

been a general deluge. Since that epoch, certain natural operations have been slowly and pretty uniformly in progress, so as to form an imperfect kind of chronometer. Among these is the accumulation of alluvium at the mouths of rivers, usually called *deltas*. In some parts of the eastern continents we are able to ascertain the progress of the work, from the situation of certain cities and monuments 2,000 or 3,000 years ago: and the conclusion is, that the beginning of the whole process cannot be dated further back than a few thousand years. And since human remains have scarcely been found in the diluvium of countries which geologists have yet examined, it cannot be that man had spread far on the earth's surface previous to the last deluge. Thus we are led to infer that the date of his creation could have reached back but a few thousand years.

The same conclusion is confirmed by the manner in which ponds and morasses are filled up by the growth of sphagneous mosses. This process is still going on; so that during the life of an individual, he can often perceive considerable progress towards the conversion of a morass into dry ground: But were not the present condition of the globe of rather recent date, all such processes must ere this have reached their limits.

Who has not observed, that where mountains rise into precipitous rocky peaks or ledges, with mural faces, in almost all cases, there is an accumulation around their bases of fragments detached by the agency of air, water, and frost? Where the rock is full of fissures, indeed, these fragments sometimes reach to the very top of the ledge: but, in general, the

work of degradation is still in progress, and impresses the observer with the idea that its commencement cannot have been very remote.

I am aware that such facts do not very definitively fix the time of the beginning of the present order of things; because we cannot easily compare them with human chronology. But when we read in the Bible, that it is only a few thousand years since man was placed upon the earth, we cannot but feel that these natural changes are in perfect coincidence with the inspired record; although alone they teach us only that their commencement was not very remote. Had deltas been pushed across wide oceans, or morasses been all filled up, or mountains been all levelled, we should at once perceive a discrepancy between revelation and nature. Now both of them proclaim the comparatively recent beginning of the present order of things on the globe, in the face of the hoary chronologies of many nations.

*7. Geology and revelation agree in representing the surface of our globe as swept over by a general deluge at a period not very remote.*

Many distinguished geologists maintain, that the Mosaic account is strongly confirmed by geology. Others merely say, that the globe exhibits evidence of many deluges in early times, but that no one of them can be identified with the Noachian deluge. All will agree, however, (except perhaps some violent infidels) that geology affords in these marks of former deluges a presumptive evidence in favour of the one described by Moses. We have no space here to draw out this evidence in detail; but we hope to do it at a future time; so that our readers can judge for them-

selves to how much it amounts. But in this place we maintain only, that in respect to a general deluge, geology strictly accords with revelation. And considering the nature of such an event and its rare occurrence, this coincidence must be regarded as highly interesting.

8. *Finally, geology furnishes similar confirmatory evidence as to the manner in which revelation declares the earth will at last be destroyed.*

Recent discoveries and reasonings have rendered it probable that the internal parts of the earth still contain an immense amount of heat, sufficient in the opinion of some to keep the interior in a melted state; and sufficient, whenever God shall permit it to break from its prison, "to melt the elements and burn up the earth, and the things therein." Geology also renders it probable, that the consequence of such a catastrophe would be the formation of "a new heavens and a new earth." But we have no

time at present to give a more full development of these ideas suggested by modern geology.

Now in respect to the coincidences between geology and revelation that have been pointed out, they are for the most part such as no human sagacity could have invented at the time the book of Genesis was written: for it is only by the light of the nineteenth century that they have been disclosed. We ought, therefore, to bear in mind, when we examine any apparent discrepancies between geology and revelation, that there exist between them many unexpected coincidences. In other words, we ought not to forget that even from geology alone, we derive presumptive evidence in favour of the sacred historian. The evidence of disagreement, therefore, must be very clear and strong, to justify us in rejecting the Mosaic cosmogony as false.

#### CAUTIONARY COUNSELS ADDRESSED TO THE YOUNG.

(Continued from page 23.)

IV. Let me charge upon you to avoid a *disrespectful and uncourteous behaviour towards others.*

The distinctions which exist in society are among the wise appointments of Divine Providence. It is in the "hand of God to make great." He abaseth one and exalteth another. "The powers that be are ordained of God;" and "he who resisteth the power," or authority, whether it be the power of the state, the authority existing in the head of the family of which

he is a member, or the wise and scriptural controul of his spiritual teacher, "shall receive condemnation." Hence the comprehensive and succinct precepts of the Apostle. "Honour all men. Fear God. Love the brethren. Honour the king." In the Old Testament, also, the respect due to our superiors is associated with the reverence due to God. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." The reverence

due to the parents who have cherished us, which is repeatedly inculcated in the Holy Scriptures, and to which the promise of long life on earth is annexed, is a duty so evident, that the neglect or contempt of it receives the unhesitating condemnation even of those who have but little respect for the authority of revelation. Under the Levitical dispensation the duty of obedience to parents was very strongly inculcated. "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Ye shall fear every man his father and his mother; I am the Lord your God." So also, under the present dispensation, we are not left without a witness on this point. "Honour," says the great Apostle of the Gentiles to the Ephesian believers, "Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." The same inspired authority inculcates this as one of the principal duties; and one to which we should primarily attend. "If any widow have children, let them learn first to show piety at home, and to requite their parents, for that is good and acceptable before God." And what is said of that generation that curseth their father, and doth not bless their mother; they are classed with the covetous, the proud, the boasters, the blasphemers, the unthankful, and the unholy. They are associated with the inventors of evil, with such as are void of understanding, with covenant breakers, and those who are without natural affection. They cause shame, and bring reproach upon families. Of old the disobedient child was put to death. "Every

one that curseth his father or his mother shall surely be put to death; he that hath cursed his father or his mother, his blood shall be upon him." "If a man have a stubborn and rebellious son, who will not obey the voice of his father, nor the voice of his mother, and that when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him and bring him out unto the elders of the city, and shall say, This our son is stubborn and rebellious, and will not obey our voice; and all the men of the city shall stone him with stones that he die; so shalt thou put away evil from among you." And let us listen also to the words of Agur, "The prophecy which he spake unto Ithiel; even unto Ithiel and Ucal:" "The eye that mocketh at his father, and despiseth obedience to his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

To pass from domestic to civil authority, we are taught that "the powers that be are ordained of God." This is undoubtedly applicable to civil government, which has, therefore, the sanction of the most High himself for its appointment. What is the object of civil government? The answer is, to protect every man in his possessions, and to secure to him the exercise of his rights as a member of the social compact. It is "a terror to them that do evil;" to the rapacious, the dishonest, and the cruel; but "a praise," a refuge, and a defence to the weak and to the oppressed; and an avenger of the insulted and the injured. We can indeed conceive of a state of society in which the wicked would receive protection in their aggressions, and the peaceful and industrious be invariably oppressed;

but, happily for man, this, under any circumstances, as applicable to a civilized community, must be regarded as a mere fiction of the imagination. Living, as we do, under a government the authority of which is at once mild and efficient, it becomes us to give "honour to whom honour is due, fear to whom fear, tribute to whom tribute, custom to whom custom." We are not indeed to have men's persons and offices in honour with the hope of securing some advantage to ourselves; but we are to take careful heed lest we become numbered among those unhappy persons whom the Apostle Jude condemns, who "despise dominion, and speak evil of dignities." There is, however, one exception to implicit obedience to civil authority which must be admitted. When those who are appointed to make laws for the regulation of our conduct venture to advance a step farther, and bind the conscience by human enactments, it is at our peril that we submit. It was thus that Nebuchadnezzar legislated for conscience, when he set up the image of gold in the plains of Dura, and commanded Divine homage to be paid to it. It was perfectly right in the three Hebrew youths to resist the impious decree, by refusing to fall down to worship the splendid and imposing idol. It was thus that Darius legislated for conscience when he signed, at the suggestion of his counsellors, the decree which prohibited prayer to the true God: and it was thus that Daniel most nobly resisted, when, "his window being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime." Under the Mosaic dispensation, when God was the king and the lawgiver to the people of

Israel, his representative, Moses, invested with legislative authority, made laws, both civil and religious, and it was the incumbent duty of the people to yield obedience to both. There was then but one authority in civil and sacred things; and he that despised Moses' law died without mercy, on the testimony of two witnesses. He offended against Moses, and in so doing he offended against God. He deviated from the prescribed moral or ceremonial precept, and the deviation was a departure, both from the law of the nation and the law of heaven. But it is not so with governments in the present day. They infringe on the Divine prerogative when they presume to tell me *how* I must worship the Lord of conscience; *where* I must pay my vows to him; and with what outward tokens of reverence and adoration I must approach his footstool. I have a law for this, not enacted by any human legislature, but enjoined on me by the Lord Jesus Christ, and contained in the volume of the New Testament, a law which acknowledges no earthly head of the Church; but which declares that the kingdom of Christ is not of this world; that his service is voluntary, not constrained; and to be enforced, not by secular pains and penalties, but by sanctions which speak to our eternal hopes and fears.

Pride and vanity, associated as they invariably are with a deplorable ignorance of the true character of the individual who is the subject of them, and of the light in which his conduct is viewed by others, form the basis of that disposition of mind which induces every thing that is unbecoming in behaviour towards inferiors, superiors, and equals. Humility of spirit and propriety of conduct are almost inseparable. How admirable was



the harmony between the precept of our Lord and his conduct. His precept is, "render unto Cæsar the things that are Cæsar's, and to God the things that are God's;" and the Evangelists inform us that he was "subject to his parents," and that

he wrought a miracle to pay tribute. Such is the example afforded by him who, while he could command with authority, has given us a pattern of meekness, lowliness, and humility.

#### HINTS TO THE DISSENTING MEMBERS OF MUNICIPAL CORPORATIONS.

THE municipal elections which have just terminated will form a bright epoch in the civil history of Protestant Dissenters. They have demonstrated that the minds of the most intelligent portion of the community, the inhabitant householders of our large towns, are happily free from sectarian prejudices, and that they are prepared to honour their upright, intelligent, and religious fellow citizens, although they are not members of the Episcopal church. A large and respectable proportion of the new Aldermen and Town Councillors throughout the kingdom, are dissenting gentlemen, and in not a few instances have they been chosen to receive the peculiar honours, and to discharge the arduous duties of the first mayoralty of their regenerated corporations.

Gratifying and auspicious as these facts unquestionably are, yet it must be obvious to every thoughtful mind, that our friends who have attained to "this good degree" amongst their fellow citizens are thereby exposed, both as dissenters and as Christians, to circumstances likely to test their principles and to try their consistency.

Perceiving, therefore, something of the danger of their new position, I venture to offer a few remarks on both these topics, and trust they will be received with

candour by those for whom they are particularly designed.

I would first advert to the conduct they should maintain as *consistent Dissenters*. The alliance of Church and State has been uniformly obtruded upon the notice of the public by the old corporations possessing official seats in the cathedrals and high churches of our cities and great towns, which are generally provided with stands for the display of the insignia of office, surrounded with the royal and city arms, and adorned with the names and armorial bearings of the civic dignitaries who last employed the painter and gilder for their emblazonment. To these seats the civic functionaries have been accustomed, on the Lord's-day, to repair in state, wrapped in their aldermanic gowns, and preceded by macebearers and beadles. Those who have seen these ancient corporators at church, have observed many an individual, the very counterpart of Geoffrey Crayon's old gentleman, who seemed to take "the whole burden of devotion upon himself, standing bold upright, and uttering the responses with a loud voice that might be heard all over the church." These defunct aldermen were "thorough church and king men, who connect the idea of devotion and loyalty; who consider the Deity somehow or other of the government party, and reli-

gion, 'a very excellent sort of thing that ought to be continued and kept up.'<sup>\*</sup> The value of these pageants to the Establishment has always been appreciated by the High Church and Tory party.—Those who are acquainted with the minute history of the metropolitan Dissenters, will recollect that Sir Humphrey Edwin, who was Lord Mayor of London in 1699, being a dissenter, thought that as his episcopalian predecessors went in state to church, he, as an Independent, was at perfect liberty to go in state to meeting. He accordingly went to Pinners' Hall with the civic regalia.—"Tragical," says Dr. Calamy, "were the exclamations and complaints made upon this occasion. Amongst others, Dr. Nicholls tells the world that 'to the great reproach of the laws and of the city magistracy, he carried the sword with him to a nasty conventicle, that was kept in one of the city halls, which horrid crime (*atrox facinus*) one of his own party defended by giving this arrogant reason for it, that by the Act of Parliament by which they have their liberty, their religion was as much established as ours.'"<sup>†</sup>

This silly act of a gentleman, who, it appears, was fond of display, so excited the anger of the High Church party as to lead, in 1702, to the introduction of the Bill against occasional conformity, which, though thrice rejected, was urged on with the characteristic pertinacity of Tory politics, till in 1711 it became a law of the land.

It is perhaps desirable that modern Dissenters should be reminded of the chief enactment of that infamous measure. "If any person who filled an office or

place of trust and profit under government, and common councilmen in corporations, who should be present at any meeting for divine worship, where there are more than ten persons besides the family, in which the Liturgy was not used, should, upon conviction, forfeit the said office and place of trust and profit, and continue incapable of enjoying any such situation, till he should be able to make oath, that he had not been present at any conventicle during a whole year, and in that time had at least thrice received the Lord's Supper according to the rites and usages of the Church of England."<sup>\*</sup> This law, and the Schism Bill that followed it, were worthy of the last years of the last Stuart, but could not long survive the happy accession of the house of Hanover to the throne.

It was therefore repealed by an Act for strengthening the Protestant interest in this kingdom, which passed early in 1719; but in order to quiet the apprehensions of those who thought it would take magistrates from the church and carry them to the conventicle, it was enacted that no magistrate should attend, with the insignia of his office, any place of worship but the Established Church. This law is still in force, and is intended to give the Church the exclusive advantage of municipal shows and civic pageants. Now I cannot think that it is the duty of a consistent Dissenter to consent to this. We contend for complete equality; we wish not to grasp at any thing for ourselves which we deny to them, but we protest against the members of the Established Church monopolizing for themselves the ensigns of magistra-

\* W. Irving's Sketch Book.

† Life of Calamy, vol. i. pp. 400, 401.

\* Bogue and Bennett's History of Dissenters, Vol. i. p. 263.

cy, as if they are the only people that uphold and sanction the civil authorities. Not that I wish to see the municipal authorities going in state to our chapels. The sanctity of the Lord's Day is, in my judgment, profaned by the ceremony of such civic shows, and assuredly good magistrates are more likely to exert a beneficial influence on the community by going with their families to the place of their accustomed worship on the Sabbath, than by dressing themselves in their magisterial robes, and going in state and ceremony to church, where the rich and the poor ought to meet together without official distinction, for the Lord is the maker of them all. I am happy to know that a dissenting gentleman, the present Mayor of Chester, when publicly requested by his predecessor to invite the new corporation to go with him in procession to the cathedral, on the Lord's day succeeding his election, replied, "that as a *Dissenter* he felt it his duty to attend Queen Street Chapel, when open for worship, and that as a *Christian* he could not sanction what he regarded as a profanation of the Lord's Day." This gentleman, I venture to predict, will lose nothing in the good esteem of his fellow-citizens by this uncompromising consistency. In immediate connection with this subject there is another, which, though trifling in itself, should not be overlooked, if Dissenters are resolved to resist the intrusive assumptions of the dominant church. It is customary for the Mayors and Sheriffs of our cities to appoint some minister as their chaplain while they are in office. This post was always assigned to some Episcopal clergyman, until the passing of the bill to repeal the Test and Corporation Acts. Since

that period some changes have been made. In London, recently, a Dissenting Sheriff invited two ministers to act as his chaplain, who, in my judgment, most politically declined the office. No Christian would wish the pious usage of a short prayer before and after meat to be discontinued. It devolves, therefore, upon the master of the feast, or his nominee, to perform the service; and if the pastor of the Mayor or Sheriff shrink from that duty, he has no alternative but to invite a clergyman, or fulfil it himself.

On the other hand, the minister who is voluntarily chosen to be the teacher of a magistrate, is assuredly fit to be his associate, and it betrays a mean subserviency to the unfounded prejudices of others to forego that companionship when it may be consistently and publicly avowed. The late Roman Catholic Sheriff of London did not hesitate to appoint a priest of his communion to act as his chaplain at his inauguration dinner. Not that I wish to see dissenting ministers familiar with corporation feasts, for their tables might be a snare even to them; but the design of the Legislature in the repeal of the Test cannot be fully carried out, unless men will act with fidelity to their avowed principles, and take that place in society which Divine Providence has assigned to them. Connected with this subject, I trust it is scarcely necessary to suggest the duty of suppressing, at our municipal entertainments, that old Jacobite toast of "Church and King." Such a toast ought to be as offensive to a Protestant Dissenter, as "the Glorious and Immortal Memory," &c. is to an Irish Catholic; and it can never be proposed where the religious opinions of others are respected. But its restoration, on some late occasions,

in the City of London, shows that the High Church party will violate even the courtesies of social life, rather than not uphold to the last their selfish pre-eminence.

If peace and harmony amongst the subjects of this great empire are blessings of incalculable worth, they must be secured, not by a cringing submission to obsolete claims, but by a firm and manly assertion of those great principles of freedom, truth, and charity, which have happily guided the councils of our nation during the last seven years.

Let the dissenting gentlemen who have recently been elevated to magisterial and municipal honours act thus, and, to use the words of a deceased writer, "it will tend to simplify the peculiar provisions of the civil government of the country, and to preserve the distinction which ought ever to be maintained between things sacred and civil. Too long have they been confounded and mixed up together, not less to the injury of good government, than to the incalculable injury of religion." Let us then act with courtesy and firmness, but in no way to sanction that union of Church and State which has excited more bitterness, and fostered more hypocrisy and scepticism than any other circumstance in the history of this country.

I must now advert to the second topic, which is the danger to which our friends in the new corporations are exposed as *spiritual Christians*. Much as we love our civil and religious freedom, yet there are interests that rise in importance far, very far beyond them, and it is for their security that I would next offer a few cautionary remarks. Municipal honours have been often possessed in connection with eminent piety. The Ashursts, both father and son, combined with their

civic duties, a large share of serious religion. Sir Thomas Abney, when Lord Mayor of London, in 1701, quietly retired from the festivities of the evening to his own house, performed his usual acts of family worship, and then returned to his civic guests.\* There are individuals named on the lists of our new corporations, who, by the grace of God, will, I doubt not, emulate the Christian decision of those eminent saints. But there are also younger men and younger Christians, of whom it is not uncharitable to stand in doubt. The festivities and the card-playing that disgraced the convivial meetings of the old corporators, I trust, will never be revived; but still there is not a little danger of their conformity to the manners and spirit of this present evil world. I will, therefore, transcribe the admirable remarks of my lamented friend Mr. Orme upon this subject, which form the close of an excellent discourse he published in 1828, entitled *The Repeal of the Sacramental Test a Cause of Gratitude and Joy*.

"It would be foolish to amuse ourselves with the idea that the step which has been gained will be productive of an increase of spiritual prosperity to the dissenters. I expect no such effect from freedom of access to corporations, magistracy, and government offices. On the contrary, if there be not the powerful counteractions of religious principle, these secular advantages will only tend still further to secularize the body. Close connexions with the men of the world are not on various accounts desirable for Christians. The natural affinity subsisting between the corrupt affections of man and earthly things, is of itself

\* Bogue and Bennett's History of Dissenters, vol. iv. p. 5.

sufficiently powerful. It requires not to be aided or strengthened by the temptation of worldly honour or greatness. Genuine religion generally prospers more in the shade than in the sunshine. Its best fruits are matured in privacy and retirement, 'far from the madding crowd's ignoble strife.' It has generally appeared to greater advantage in connexion with suffering than when enjoying preferment and honour. The walks of earthly ambition, the distractions of business, the bustle and tumult of public life are not favourable to those principles and feelings which constitute the 'life of God in the soul of man.' Like the sensitive plant, it shrinks from every touch; and if touched too often or too rudely, loses its natural power.

"Should the day ever arrive, when the dissenting body shall be distinguished for the number of its members who adorn the walks of public life, and wear its honours, rather than for the number of its humble, active, and holy disciples;—for its weight in politics rather than for its weight in religion; for its zeal in contending for public rights rather than for its devoted attachment to the cause of a suffering Saviour—its glory shall then have passed away, and its existence cease to be an object of interest to its best and warmest friends.

"To prevent so disastrous and melancholy a consummation, let me entreat all who value their profession and attach importance to their principles to cultivate those views of Christianity which tend to elevate and purify the soul, and to secure it against those dangers to which a state of ease and prosperity necessarily expose us. It is vain to exhort against the love

of the world and the intoxicating influence of its glory, if the soul is not possessed of a greater good, and under the influence of higher and purer enjoyments. It will naturally cleave to that which ministers to its satisfaction, and neglect that which it does not appreciate. What are the highest gratifications the world can present, compared with the blessings which the gospel provides for them that believe? Whosoever partakes of the former shall thirst again; they excite and disappoint, rather than satisfy; but whoso drinketh of the latter shall never thirst; for it shall be in him a well of water, springing up unto eternal life. The world and the desire of it pass away; but he that doeth the will of God abideth for ever. Many things are now objects of interest to us, which have little connexion with eternity.—Soon we must have done with them for ever; and only those things which have contributed to meeten us for the enduring inheritance, shall appear to us to have been of real momen. Let us look at them so now, and 'use them as not abusing them, for the fashion of this world passeth away.'—The time will come, and we know not how soon, when what we were as Englishmen, as the children of freedom, as dissenters, shall all be nothing; when what we were as Christians, shall be every thing; and when 'God shall be all in all.'"

What solemnity comes over the mind in reading this impressive passage, when we remember that its gifted author sank, in the flower of his manhood, to an early grave. It is a voice from his sepulchre—for "being dead he yet speaketh."

Z. Z.

## A WORD FOR FRASER.

"SPEAKING of Billingsgate,—do you ever read Fraser?"

"Occasionally—why?"

"Because, if you are fond of the study of morbid anatomy, you would find an excellent subject, in the numbers for October and November, on the American Deputation."

On this hint, I ordered the said numbers towards the close of last month; and in the same parcel, like poison and antidote side by side in a druggist's shop, came the *Congregational*. In imitation of those public swallows of poison who prepare for the ordeal by first taking an antidote of known efficacy, I instinctively took the excellent *preparation* in your Magazine, first. And owing, I suppose, to its neutralizing virtues, I arose from the doses in Fraser not only uninjured—a slight stupor or drowsiness I am compelled to confess to; and a nausea, which I feel at this moment—but even with a charitable inclination to say a word in his behalf.

It is related of a pious old lady, that, being destitute of a Bible in the pure excess and impatience of her piety she stole one. Now when it is remembered that this Quixote of the Established Church has been long seeking adventures, and tilting at every thing anti-episcopal which has crossed his path, was it to be wondered at that he should eagerly pounce on the American Deputation as a splendid occasion for displaying his powers? Did we only remember through what long months of burning and devouring impatience he waited for the object of his attack, the wonder would be that he did not meantime erect a man of straw, and publish an account of his victory, as in the

recent case of Watts *versus* Fraser, in which the literary Ishmaelite and Prince of Libellers came off only *second-best*. Here, then, was an instance of exemplary patience and self-denial.

Nor can I withhold my admiration of his *forbearance*. For it is plain to me that the writer of the *Memorabilia Bacchanalia* is the antagonist of the American Deputation. Now the *Memorabilia* bear internal evidence of being indited under the inspiration of the bottle; indeed, they have been publicly lauded by brother bacchanalians on this very account. And not only so, the writer makes himself merry at the expense of certain drunken clergymen of his acquaintance, to say nothing of an impious fling at one of the scripture patriarchs not of his acquaintance. This profanity required penance, and my hypothesis is, that the article on the American Deputation is the fruit of that remorse; and that it was written the day after his orgies, while labouring under the consequent indigestion, as an atonement to that church whose ornaments he had irreverently mocked. Considering, then, the circumstances under which it was written, I cannot but speak with admiration of his great forbearance.

Besides which, let us remember the difficult character he has to maintain. I do not say to *acquire*, for to the astonishment of all who know any thing of Blackwood, the Record, the Age, *et hoc genus omni*, he has surpassed Blackwood in his own department, out-recorded the Record, and been enthroned by unanimous accord "o'er all the realms of libel absolute." More than one periodical aspirant for the same honourable distinction has



died through sheer envy of his vast superiority of abuse, and has been "gathered to his friends in Wapping." But consider the difficulty of his position. Though he has been exalted by acclamation, yet being surrounded by all the great masters of vituperation, he knows that he can retain his bad pre-eminence only by proving himself, monthly, the sole and rightful proprietary of scurrility. Should he discover the least leaning to decency, he is a lost man. Propriety must form no part of his creed, or his supremacy is gone. Let the least symptom of politeness appear, and away goes the rich inheritance of Puddle Dock; for from time immemorial that great reservoir of filth has devolved to him who can throw mud best. Every time he speaks, therefore, he not only (after the reasoning of Descartes) demonstrates his existence, he is bound to demonstrate his scurrility. He must be prepared to find a blot in every author's scutcheon; and be the first flesh-fly that alights on the unsound parts of a character. In all his literary encounters, he is pledged to use none but poisoned weapons, and to give no quarter. While each page of his Magazine must be so saturated with gall, so characteristic of the whole, that should the least scrap of it be found apart, like the fossil claw of a mastodon, or the tooth of a megatherium, there must be no doubt, from its debasing and defiling qualities, of the monster species to which it belongs. Now this is by no means a sinecure. And when I think of the mighty powers of slander, and the unrelenting malevolence which it requires, I can only admire the forbearance which saved the *Députation* from his teeth and foul breath, from every thing but his claws.

Consider also the exasperating

nature of his subject. Did it not relate

"To the main beam in all that mighty engine,  
Which now begins to move"—

*the voluntary principle?* Did it not relate to this principle in its bearing on that ecclesiastical bugbear, *America*? Did it not present the alarming spectacle of thousands of Christian churches in England and America symbolizing and embracing as brethren? And what could be more unwelcome to a church which stands alone in Christendom? It is true, indeed, that of late established episcopacy and established presbyterianism, like Herod and Pilate, have been fraternizing, but this is only for the nonce. Established prelacy acknowledges no kindred, no legal consanguinity in the world, but its scarlet relative at Rome. It is said of the wolf, that when learning to spell, he could not for the life of him make the twenty-four letters of the alphabet form anything but *L-a-m-b*. And equally natural it is to suppose, that in the pages of the *Deputation* the alarmed optics of Fraser could see nothing but a sort of running title, importing *Destruction to the Establishment, and the Dissolution of Church and State*. How then can we sufficiently admire the forbearance and self-control which distinguish every page he has written. *Ingenuity and perseverance* are qualities equally visible. Now, wherever one meets with these one admires them; whether it be in the spider, spreading out and disposing the exhaustless resources of his body into a net; or in the literary spider of Fraser, distributing the filmy stores of his mind into two webs. It is true, indeed, that in order to make them cover this space, he has been reduced to the necessity of intro-



ducing an occasional episode—such as a pleasing anecdote of a fish-monger-acquaintance of his, which, to the squeamish olfactories of some, may have “an ancient and a fish-like smell;” and it is true also, that the whole of what he has written, if reduced to its natural size, would almost be lost in a nutshell. But still the ingenuity and application displayed in the process, reconcile one to many deductions. They fill one with astonishment at the marvellous fecundity and powers of nature. One thing, I confess, rather startled me, and appeared like an infirmity unworthy of Fraser, his evident exasperation at Dr. Reed’s jocular boast, that *he can make a good deal out of a little*; especially when I remember Dr. Johnson’s similar boast, that “he could write the history of a broomstick.” But even for this exasperation, a little consideration has furnished me with an ample apology, for I recollect that “two of a trade can never agree.” And, indeed, who likes to be eclipsed, in almost the only department in which he excels? I think it is Fielding who satisfactorily *proves*, in his dry and humorous way, that an author is likely to write all the better for knowing something about his subject. But let any impartial man, any one not absolutely blinded by prejudice, read Fraser, and say, whether with ingenuity, and a determination to excel, and a pecuniary stimulus of so much per page, a man may not very well write two long articles, though he knows next to nothing about his theme.

Nothing can exceed his ingenuity but his *piety*. This quality, I confess, took me by surprise. For who could have expected to meet with it in a man writing under angry excitement, the day after a debauch, in the pages of Fraser’s

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Magazine? And yet there it is, a spring in the desert, delighting the eye and refreshing the heart. How true it is, that genuine piety will burst forth and show itself under the most disadvantageous circumstances!

Should any of my readers refer to his pages in search of it, they would probably be disappointed at discovering that it is modestly concealed at the conclusion of a single sentence. But it is the fact of its being there at all that delights me; it is the quality, and not the quantity, which I look at. How truly touching and edifying the expression!—that he “calmly commits the church to her covenant God.” What an incentive to devotion! Who does not see wrapped up in it the germ and promise of years of future piety and usefulness! Judge, then, my grief at finding the writer in the *Congregational* uncourteously branding it as *cant*. Little did he think what pain, what injury he might be inflicting on a sensitive mind. Little did he consider that by employing this discouraging term, he might be blasting in the bud a plant of piety, which, if duly cherished and cultivated, might flourish and bloom in perpetual fragrance and verdure.

Upon the whole, then, I am disposed to look on the articles in Fraser with a charitable eye. That they have certain minor blemishes I admit; but when I recollect that few *could* have written on the subject as he has done, and those few not worthy to be named; and when I look at the forbearance, ingenuity, and piety they display, though I acknowledge these qualities might have been more conspicuous, I remember also, that they might possibly have been less. Let us be “grateful for small mercies;” let us cross ourselves, and be thankful.

ASPIRATE.

P

## THE FLOWING STREAM.

MOSES narrates the history of the smiting of the rock at Horeb, and states that thence flowed the stream which refreshed and quenched the thirst of the sacred congregation. That rock is designated by the apostle, 1 Cor. x. 4, "a spiritual rock," and is declared to be, or to represent, "Christ" himself, as the author of the supplies of salvation. The expression of the apostle, that the Jews "drank of that spiritual rock that followed them," has given rise to the current opinion, that the water obtained from Horeb followed the Israelites during the whole of their wanderings in the wilderness. Does not the apostolic language rather imply, that Christ himself went with them, and that he supplied their wants as often as they recurred?

The term "rock" must be used metonymically or typically. Some learned divines have indeed conjectured, that the literal rock followed the camp, and became a perpetual fountain of supply, but the conjecture is improbable, and unsupported by the history, is not to be entertained for a moment.

If the term "rock" be understood metonymically, the cause for the effect, then the apostle's language fully interpreted would be, they drank of the *water* that followed them, and that *water* was Christ; a representation not usual in the Scripture, "*water*" being rather significant of spiritual blessings themselves, than of Christ as their author. But if the phrase "spiritual rock," be interpreted typically, then its obvious meaning is, that the Jews obtained supplies of water from Christ, the spiritual rock, who accompanied them

during their pilgrimage. This is probably the true meaning of the passage, and will be confirmed, if it can be shown that the water of Horeb did not follow the Jewish encampment for any length of time, and that supplies of water were furnished by ordinary or extraordinary means, as the case required.

1. The natural history of water renders it altogether improbable that the mountain stream flowed near the camps of Israel till they reached the Jordan.

Water flows invariably towards the sea, and if checked in its progress, will either expand into a lake, or channel out new courses for itself, till it reaches its parent ocean. Had the Jews moved only in the direction of the stream in its natural course towards the sea, there would have been some plausibility given to the popular notion. But their marchings were in various and opposite directions. Now towards the sea, then from it; now ascending lofty mountains, then descending into vallies; and frequently crossing and re-crossing the same lines at distant intervals. This series of marchings and counter-marchings furnish strong probability that the stream of Horeb did not flow both towards the sea and from it; did not ascend the mountains, cross their elevated plains, and descend into the vallies; did not now expand into a lake, and then glide by the tents of the pilgrims, marking the course which they should follow. All these are possibilities to Omnipotence. Water can be arrested in its progress, and the laws of gravitation and cohesion suspended, as when passages

through the Red Sea and the Jordan were opened to the Jews. But such miracles are usually temporary. They indicate the presence and power of Omnipotence at a particular juncture, and for a special purpose, and having answered their end, nature resumes her functions. According, however, to the general opinion, the laws of nature must have been suspended without intermission for nearly forty years. It seems a more probable supposition, that the miraculous water obtained from Horeb was only a temporary supply, and ceased as soon as they encamped near some natural fountain, or where water might be obtained by other means.

2. It is a remarkable fact, and completely nullifies the opinion respecting the constantly flowing stream, that there was a failure of water at Kadesh, and that another and similar miracle to that at Horeb was obliged to be wrought, and that subsequent to this latter miracle, no water could be obtained at some stations, till extraordinary means and miracles were brought into operation. Why did the supposed stream cease to flow when they arrived at Mount Hor? Why was another rock required to be smitten? This fact opposes the theory of a perpetual stream accompanying them to the end of their journey, and furnishes strong probability that during the interval of thirty-six years between the striking of the rocks at Horeb and at Kadesh, the same difficulties occurred, and the same miraculous interpositions took place.

The Mosaic narrative intimates that water was found at different stages of the pilgrimage. At Elim and at Marah, before they reached Mount Sinai, wells and fountains yielded the needful supply. During

their subsequent march similar fountains or springs might have been occasionally met with; but if not, direct miracles would be wrought to meet the wants of the travellers. "Rissah" was the 17th station occupied by the Jews. This encampment was subsequent to their removal from Horeb. The name imports distillations, or fountains, and, according to Jewish custom, was doubtless so called on account of water obtained there. Whether the dew, or the rain, or the fountain, was miraculously supplied or not, we have no means of ascertaining, but the designation of the place militates strongly against the idea of the water of Horeb accompanying them to the spot.

"Moseroth" was the 26th station, and if the conjectures of modern geographers respecting its name and position are correct, the evidence against the miraculous river is clear and satisfactory. Moseroth is supposed to be close to the borders of the Red Sea, not far from the spot where the Israelites first stepped on the shores of the desert. Its modern name is "Ain Mousa," or the "wells of Moses," and is supposed to have derived its appellation from wells having been dug there during the encampment, and supplies of water thus providentially obtained.

"Jotbathah" was the 29th station, which Moses describes as a "land of rivers of waters." Deut. x. 7. Some chronological and historical difficulties attend this passage and its context. The reading of the Samaritan copy of the Pentateuch obviates some of the difficulties. *Vide* Horne, Introduction, vol. 1, Appendix, on apparent contradictions in sacred Scripture, and Townsend's Chronological Arrangement, "in loco."

The topographical description of Jotbathah is, however, simple and obvious, and demonstrates that in that part of the wilderness before they reached Kadesh, the Horeb stream was unnecessary, and miraculous interposition was not required.

An expression of the "sweet singer in Israel," in Ps. lxxviii. 15, favours the safe position that a variety of divine interpositions took place, and that the "rocks and the depths" yielded frequent supplies to the thirsty travellers. "He clave the rocks in the wilderness, and gave them drink as out of the great depths."

The considerations now submitted to the reader, will, it is hoped, lead to the conclusion, that the Jews were supplied and refreshed with water for their numerous tribes during forty years, not by a miraculously circulating stream, but in many cases by the cloudy pillar conducting them to natural fountains or wells, or by miracles wrought specially and instantly by Him who was the angel of the divine presence, and the invisible leader and guide of the church during her march through the wilderness.

The opinion controverted in these remarks, does not affect any point of faith or practice, and is perfectly harmless. The only ob-

ject of the writer is, if possible, to determine the real sense of the apostle in his inspired comment on the historical passage. "All Scripture is given by inspiration of God," and it is supremely desirable that its genuine meaning should be understood. Whether it were the water or Christ that followed the Jews in their march to Canaan, is an interesting enquiry. In either case it marks divine superintendence and miraculous agency, but if the meaning now sought to be put on the passage, and to be illustrated in a future number, is the true one, then it exhibits Christ most prominently as the Leader of his people, the Captain of their salvation, the Author of all their blessings, and shows that the Jews were taught to look to him incessantly as the source and supplier of all their wants. The church was conducted through the wilderness by a circuitous route, but it was "a right way to a city of habitation." The providence, the justice, the grace of God, were constantly exhibited to the Jews themselves; and the Mosaic history presents them to the view of the church, which is in the wilderness still; and should excite the faith and the hope, the fear and the joy, of all the pilgrims of Zion in their way to glory.

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#### POETICAL PRAYERS.

O God, protector of the lowly,  
Of all that trust in thee;  
Without whom nothing strong or holy  
And nothing good can be.  
Guide thou our steps to heavenly glory,  
And teach us so to choose,  
As not for pleasures transitory,  
Eternal bliss to lose.

To all thy faithful people, Lord,  
Pardon and peace impart;  
And by thy Spirit shed abroad  
Thy love in every heart;  
That they, from conscious guilt made  
clean,  
May serve thee with a mind serene.  
*Evangelical Almanack.*

## REVIEW OF BOOKS.

*Horæ Hebraicæ, an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed, with Appendices, &c.* By George, Viscount Mandeville. Royal 8vo. London: James Nisbet and Co.

*The Epistle to the Hebrews, a New Translation, in Sections, with Marginal References and Notes, and an Introductory Syllabus.* 18mo. London.

THE first of these works is, on several accounts, a remarkable book. It is so, as the production of the heir apparent of a ducal coronet. It displays some knowledge of modern criticism, considerable ecclesiastical and more Rabbinical learning, and a very extensive acquaintance with old English theology, all which, as we suppose, are unusual attainments in aristocratic circles. It is, moreover, "an expansion of his Lordship's weekly expositions at family prayers after delivery committed to paper." Should his Lordship survive his father, and attain the much envied distinction of eight strawberry leaves, we trust he will not avail himself of his privilege, and secularize an ordinance of the Gospel, by making the minister of Christ an appendage to a title, but continue what he is so well qualified to be, and what every Christian, whether peer or plebeian, ought to be, the chaplain of his own household.

The "*Horæ Hebraicæ*" is "an attempt to discover how the epistle

to the Hebrews must have been understood by those therein addressed." This object is kept continually in view. The noble author pays constant attention to the customs, feelings, opinions, and modes of interpretation, which were prevalent among the persons addressed. That they were Jews, and not Gentiles, is a fact often overlooked by many expositors, but never forgotten by Lord Mandeville. We think that, chiefly from a careful attention to this circumstance, some points of the argument are correctly traced, and happily illustrated; and though we must say that some of the interpretations appear more ingenious than solid, we willingly admit that the work deserves the perusal of all who study this important portion of Holy Scripture. It contains much more research and investigation, much more argument, and very much less dogmatism than we expected, from one of the class of theologians to which his Lordship is supposed to belong.

We must, however, express our dissent from the author's explanation of "the rest that remaineth for the people of God." This, according to his Lordship, is the millennial rest of the believing Hebrews in Canaan. However specious may be the reasons alleged, and respectable the Rabbinical authorities adduced in favour of this

hypothesis, we must maintain that the only rest which could have been proposed to the early Hebrew converts, as the object of their laborious endeavours, was the blessedness of heaven, of which both the Sabbath and the earthly Canaan were emblematical. The Hebrews would well understand this meaning of the Sabbatismus,—the Sabbath keeping,—which remaineth for the people of God. That the Sabbath is typical of heaven was a favourite doctrine of their teachers. Instead of citations, the Rabbinical tale may suffice.—The Israelites said to God, show us the image of heaven: the Sabbath is that image, said God in reply.

To establish his theory of “the rest” seems to be the noble author’s principal object in this publication. He contends, that the Sabbatismus is the millennial rest of the Jews in the land of their ancestors, to which Jesus will conduct them as Joshua conducted their fathers. We are not disposed, just now, to dispute on this theory; but our objection to it, independent of criticism on the passage, is, that the distinction between Jew and Gentile is not recognized under the Gospel—that the children of Abraham, under the new covenant, are those who believe with faithful Abraham; that the Christian religion does not admit carnal ordinances which perish in the using, that is temporal blessings, but is founded on better promises. It was clearly the desire of the apostle, as it is the spirit of the gospel, that Jewish and Gentile converts should amalgamate and lose their several distinctions, as children equally beloved of one Father of all, purchased by one Redeemer, and sanctified by one Spirit.

Not having time to adduce the

argument in support of this conclusion, we can only refer in illustration to the early history of the Jewish converts. Some of them, uniting with the Gentiles in the spirit of the gospel, were no longer distinguished from the multitude of believers, and their descendants were completely identified with the general church. Some, on the contrary, who maintained the distinction of Hebrew Christians,—such a distinction as Lord Mandeville thinks will appear in the millenium,—were left by God to the gross heresy of the Ebionites in the denial of the Lord that bought them, and eventually disappeared as a portion of the Christian community. Has Lord Mandeville yet to learn that the middle wall of partition is broken down? The church of the New Covenant is the general assembly of the first born, in which no national distinctions are recognized. It is not twain, but one in all things. The doctrine of a difference, in the religious prospects of the Jews and Gentiles, appears to us to be little else than a metempsychosis among the millenarians of the old Judaizing spirit, over which the apostles mourned as the most fruitful source of schism and divisions. Besides, Canaan to a Jew is but part of the letter of the law that killeth: Jerusalem on earth is Hagar that gendereth to bondage with her children.

The second work we can cordially recommend. It is a new version of the epistle, very carefully made, preceded by a concise but complete syllabus, and accompanied with well selected references and a few valuable critical notes. We think the sense of the original is developed with much exactness and precision. While there is published far too much loose trans-

lation of the New Testament, exhibiting frequently utter ignorance or neglect of particles and subordinate words; the author has, in this particular, been exceedingly careful. In selecting an instance or two, we have compared his version with that of Professor Stuart. For example, ch. vii. 18, 19.—New Translation, "There is thus, on the one hand, an abrogation of the preceding ordinance, on account of its feebleness and inefficiency, (for the law could consummate nothing,) and, on the other hand, a superinduction of a better ground of hope, whereby we draw near to God." Stuart:—"There is, also, a setting aside of the preceding law, because it was weak and unavailing. For the law did not fully accomplish anything; but the introduction of a better hope doth, by which we draw near to God." Ch. viii. 4. New Translation:—"For [without an offering,] undoubtedly true sense of *γὰρ* implying the ellipsis, "even were he upon earth he would not be a priest, those being priests who present the oblations prescribed by the law." Stuart:—"But if he were on earth, then he could not be a priest, seeing there are priests who present oblations according to the law." It requires but a very moderate acquaintance with Greek particles to determine which version most exactly and precisely conveys the sense of the original. In the latter passage, Stuart, with almost all his predecessors, not only overlooks the sense of *γὰρ*, but translates the latter clause as though it were indefinite, it being as definite as Greek can make it. The sense of the original exactly rendered is, that since the earthly priesthood is typical of the heavenly, and no member of it is without an offering prescribed by the law, "it was

necessary also that this priest have somewhat to offer."

We, of course, do not mean to express our concurrence in every part of this translation, but we happen to differ from the translator, chiefly where he vindicates himself in his notes. As in ch. vi. 19, what objection can there be to the translation which [hope] of the soul we hold safe as an anchor, and entering within the vail. If the hope, and not the anchor, enters the inner sanctuary, there is no incongruity in the figure, nor any occasion for "the refuge stone," which rests upon a very precarious foundation. On the controverted passage, ch. ix. 16, 17, we must object to this, and any version, as altogether unfair and inadmissible, which does not acknowledge *διαθήκη* and *διαθεμέρος* as cognate noun and verb. If the former be a covenant, the latter is assuredly the covenant-maker.

We must, however, pass on to the last note, on which we propose to offer a few remarks. The author here, while he decidedly supports the canonical authority of this epistle, expresses, after Calvin, some hesitation about its Pauline origin. As this point is so important—as of late the names not only of Luther and Calvin, but of a host of modern critics, have been arrayed on the opposite side—and, as Professor Stuart observes, the supporters of the Pauline origin must make more vigorous efforts in its defence, or their cause will be lost, we are anxious to be heard upon this question by any who, through our recommendation, may be induced to study the New Translation. The limits of a review will not allow any thing more than a brief reference to the leading points of the evidence.

The author admits that we have



"the strongest evidence historical" of the canonical authority of the epistle. We know no historical objection to the Pauline origin, which is not equally applicable to the canonical authority. With but one important exception, the citations of Clement of Rome, the external evidence for the two proceeds *pari passu*. We view, therefore, the question of the author of vital importance in deciding the authority.

The historical evidence in favour of the Pauline origin, if not absolutely complete, is exceedingly strong, varied, and quite unimpeachable, while the deficiency can be satisfactorily explained. It consists of the testimony of the Alexandrine, the Syrian, all the Greek, and part of the Latin churches; as appears from Pantæus, undoubtedly the blessed presbyter cited by Clemens Alexandrinus; Clemens himself, whose opinion was that Paul wrote it in Hebrew, and Luke translated it; Origen, who says, "with good reason the ancients" (οἱ ἀρχαῖοι) "handed it down as Paul's," and supposes the matter is Paul's in the language of some one else; Dionysius of Alexandria, in an extract preserved in Eusebius, lib. vi. 41; Alexander of Alexandria, both in a letter preserved by Socrates, and in one by Theodoret; Eusebius and Athanasius, frequently; Didymus of Alexandria, in each of his three remaining works; both the Cyrils; Basil and the two Gregories; Ephaim, the Syrian; Hilary and Ambrose, in Italy; and very many others. In the words of Jerome, "*Omnes Græci recipiunt et nonnulli Latinorum.*"

To all this weight of testimony what is the objection? It is derived from a part of the Latin, especially the North African,

church at the end of the second and during the third century.

Tertullian cites the epistle but once, and then after he had become a Montanist. He ascribes it to Barnabas, and evidently considers it, if canonical at all, as such in an inferior degree, as "more generally received by the churches, than the apocryphal shepherd of adulterers," that is, Hermas. Cyprian, in his writings which have reached our age, although they abound in quotations from the New Testament generally, no where even alludes to this epistle. The conclusion seems unavoidable, that he did not receive it as canonical. These two writers constitute the much-vaunted testimony of the African church. It is surely as applicable to the authority, as it is to the author of the epistle. If valid as against the latter, it is generally valid as against the former. In neither instance is it to be set against the "great cloud of witnesses."

Let us turn to Italy. We meet with Caius, probably a presbyter of Rome, an eloquent opponent of the Montanists, of whom Eusebius says, "he mentions only thirteen epistles of the holy apostle, not counting that to the Hebrews with the rest." Whether he excluded the epistle from the canon, or only from the writings of St. Paul, we are not informed. We think the former is most probable, because there exists in Muratori an anonymous fragment, containing a catalogue of canonical writings. This catalogue is of Italy, and about the age of Caius, to whom some have ascribed it. It wants the Epistle to the Hebrews. The inference is, that, as some others of the same age and country rejected the epistle, it is probable Caius did, as he would not reckon it with the other writings of Paul.

Another testimony against us is Hippolytus, with whom some, without good reason, as we think, couple the more important authority of Irenæus. They appeal to Stephen Gobar, a writer of whom some fragments are preserved in Photius, (Cod. 232.) He writes that "Hippolytus and Irenæus," (it is remarkable that he puts Hippolytus first,) "say that the Epistle to the Hebrews is not Paul's." That Hippolytus said so we have no doubt whatever, as Photius confirms Stephen; but that both he and Eusebius, in giving a particular account of Irenæus, should make no reference to an opinion, which was thought of so much importance in Hippolytus, as to deserve particular mention, does seem unaccountable. Eusebius pays particular attention to the opinions of Irenæus. He could not have overlooked such an opinion, for he expressly states, (Lib. v. 26,) that Irenæus makes mention of the Epistle to the Hebrews.

Eichorn, in his keen attack upon the authority of this epistle, urges that because Hippolytus was the disciple of Irenæus, and because the book of the disciple was, as Photius tells us, an abridgment of the work of his master against heresies, and in accordance with it we must therefore conclude that the opinion of Irenæus was similar to that of his scholar. Lardner also had suggested, and Stuart admits, that the presumption is Irenæus coincided with Hippolytus. To us the presumption seems to be, that the opinion of Hippolytus was not to be found in the writings of Irenæus. Photius (Cod. 120,) gives an account of his work against heresies, and mentions his other writings, in which "he obscures the certain truth of some ec-

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clesiastical doctrines by false reasonings." Photius does not hesitate to express freely his opinion of Irenæus. He notices, in the very next article, the abridgment of his work by Hippolytus, of whom he says, "He relates other things incorrectly, and also that the Epistle to the Hebrews was not the apostle Paul's." Is it not very improbable that, if this statement existed in the writings of Irenæus, Photius should have omitted to mention it in the higher and more important authority, and then have taken so distinct notice of it in the abridgment of the disciple? At least the silence of both Eusebius and Photius seems inexplicable, when the latter expressly mentions the opinion of Hippolytus.

If it should be asked, how came Gobar to make his statement, we venture to suggest he might have drawn an inference as to the master from the acknowledged opinion of his disciple. Hence with him it is Hippolytus and Irenæus, not Irenæus and Hippolytus. If this be deemed improbable, we reply, it is the very argument by which Eichorn and others have adduced Irenæus as an authority against the Pauline origin of the epistle.

If, however, Stephen Trithemites, called Gobar, must be esteemed a man who never mistook and never misquoted, then the matter is decided, and Paul is unquestionably the author of the epistle. Let the whole sentence be produced from Photius, and not the garbled part which alone has been introduced into this controversy. Gobar adds, "however Clement and Eusebius, and the general consent of other divine fathers, number this with his other epistles, and say that the said Clement translated it from Hebrew." If

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Gobar be a good witness in the case of Irenæus, he must be admitted to be so in the case of the said Clement. Take the whole passage, or none. Then we have the companion of the apostle, the most venerable and important authority which ecclesiastical antiquity can supply, and he too a Latin, in favour of the Pauline origin of the epistle to the Hebrews.

The historical evidence, as we have seen, stands thus: there is a general testimony, with particular exceptions, in Italy and Africa. May not these exceptions be explained by a reference to the controversy, first with the Montanists, and afterwards with the Novatians? Lardner, following Beausobre, thinks they cannot, partly because Novatus himself does not quote the epistle, and partly because Caius and others rejected it before the rise of the Novatians. To which we reply that, while Philaster, Epiphanius, and Jerome say that Novatus and his followers did allege this epistle in support of the impossibility of renewing the lapsed to repentance, it is not for us to contradict them from the few remaining fragments of his works; and further, we include the controversy with the Montanists, with whom the Novatians agreed in their severe discipline. That *they* alleged the famous passage, ch. vi. 4—6, we are sure, for Tertullian did so when a Montanist, although he had never mentioned the epistle when a Catholic. We can closely connect the authorities alleged against the Pauline origin with these controversies. Caius is known as the opponent of Proclus, the Montanist, and *in this very controversy*, as we learn from Eusebius, he, *in the same volume*, according to Jerome, ascribed but thirteen

epistles to St. Paul, not reckoning with them that to the Hebrews. Hippolytus also was distinguished among the ancients for the opinions which he held of the heresy of the Montanists (Photius, Cod. 232.) The zeal and temper the controversy with the Novatians was carried on at Carthage may be learned from Cyprian every where, as when he calls Novatus "the apostate of the Church, the enemy of mercy, the murderer of repentance, the doctor of pride, the corrupter of truth, the destroyer of charity." Is not this suggestion confirmed by the fact that, as these controversies subsided among the Latins, the opposition to the epistle also declined, until, under Augustine, in Africa, and Ambrose, in Italy, we find it generally acknowledged as the writing of St. Paul. Such is our view of the external evidence, and we confess we cannot agree with the editor of the "New Translation," who speaks of "the doubts which respected its author rather than its authority."

The translator, in his note, alludes to the internal evidence "as, to say the least, not so decisive" as some other books. Three objections have been current among critics from the early ages of the Church—the absence of the Apostle's name—the expression "was afterwards confirmed unto us by them who heard it," ch. xi. 3.—and the supposed difference in the style and composition.

As to the absence of the name, we observe that this book has much less of an epistolary character than any other writing of St. Paul. It is rather an essay than an epistle. As it commences without a salutation, or introductory mention of the persons to whom it was addressed, so there seems to have been no suitable opportunity af-

forded for the ordinary prefix of the name of the writer.

As to ch. xi. 3, on which Calvin and others have laid so much stress, and which, we must admit, seems, at first sight, somewhat opposed to the declaration which Paul made to the Galatians, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;" may we not suppose that the Apostle employs the figure *anacoenosis*, and includes himself when he alludes to the parties addressed? This is after the manner of him who writes, "these things, brethren, I have, in a figure, transferred to myself and to Apollos for your sakes." If this be not admitted, two satisfactory answers to the objection have been supplied by ancient writers; the one, that, as the Apostle of the Gentiles, he did not give so much prominence to his office in an address to the Hebrews; the other, that he had no occasion, as in writing to the Galatians, to vindicate his Apostolic authority, because it was now readily acknowledged. We may indeed infer, from this passage, that the writer was not an eye-witness of the miracles of Christ; and, with much probability, that he was not an inhabitant of Judea during the ministry of our Lord. If an Apostle, and he writes throughout in the tone and spirit of apostolic authority, he was the Apostle "born out of due time."

As to the character of the style, which is said to differ so much from St. Paul's, Stuart, with much skill and good success, has selected a vast number of coincidences between this epistle and the thirteen universally acknowledged—coincidences far more weighty and convincing than the discrepancies. But Origen's assertion, that it is

better Greek, has been often repeated. Be it so, though it has Hebraisms enough to betray a Jewish author; yet, when we consider that this epistle was written after many years were spent in Asia Minor and Greece, and at the close of two years detention in the *Prætorium* at Rome, and probably with much more leisure than Paul could ever command amidst his labours and travels, is it at all remarkable that it should be purer and more polished Greek than his earlier epistles, written amidst incessant toils, after a long residence in Jerusalem, in Arabia, or in Antioch. Let the comparison be made with the epistles written from Rome, and the coincidences will appear more numerous, and the discrepancies less remarkable than in the earlier writings of the Apostle. It is to be observed, that the lynx-eyed spirit of German criticism has lately discovered that the writings of Paul are far less polished, more careless, and more like hasty composition than the epistles to Timothy [which, it is insinuated, are not genuine, see Eichorn's *Einleitung*], the second of which was undoubtedly written from Rome. How often has the same thing been said of the epistle to the Hebrews!

The Alexandrine line of the epistle has, in Germany, been urged as an objection to its Pauline origin. This, we think, is an argument in our favour. That it contains many passages coincident in sentiment, and sometimes, even in expression, with Philo, is undeniable. Hence, say Eichorn and Schulz, it was written by a Jew of Alexandria. That the writer was familiar with the literature and scholastic language of the Hellenistic Jews is evident. But did the philosophy of Alexandria flourish in no other city of the east in which

Jews mingled Grecian literature with their own theology? Was not Tarsus, no mean city, in some degree the rival of Alexandria, of similar pursuits, with schools and philosophers alike distinguished, and equally affording a settlement and freedom to the Jews? That the two cities resembled each other in their literature and schools may be inferred from a passage in Strabo, who, ch. xiv. 12, affirms that the citizens of both cities were exceedingly devoted to literature and philosophy; and again, that Rome was full of literary men (*φιλολόγων*) from Tarsus and Alexandria. That St. Paul was a Jew, born at Tarsus, liberally educated, and therefore familiar with Hellenistic literature like that of Philo, is an argument of no small weight in favour of the Pauline origin of the epistle.

Let us, therefore, connect the internal with the historical evidence. The author was well versed in the learning both of the Hellenistic and of the Hebrew Jews; like St. Paul, a scholar, from Tarsus, who completed his studies at the feet of Gamaliel. He was not an original witness of the miracles of our Lord; like St. Paul, the Apostle, born out of due time. He must have been influenced by a feeling of intense interest in the spiritual welfare of Israel; like St. Paul, who could wish himself accursed from Christ for his brethren, according to the flesh. He addresses the Hebrews in the tone and spirit of Apostolic authority, and yet nowhere assumes the name of an Apostle; like St. Paul, the Apostle of the Gentiles, who magnified that office. His style and manner are ardent, unequal, impetuous, argumentative, involved, full of parentheses; producing long digressions, founded sometimes upon a single

word, sustaining his points by proofs from the Septuagint, and abounding in illustrations from the Old Testament history; like St. Paul everywhere. He had been a prisoner in Palestine for the gospel—certainly, if the true reading be, “ye had compassion on my bouds”—probably, if it be “on the prisoners,” which seems a more delicate allusion to himself; like St. Paul in Cæsarea. He wrote the epistle from Italy, “the Italians salute you,” and had been removed there from Palestine, as implied in the words, “I hope shortly to be restored to you;” like St. Paul, when, on appeal, he was sent from Tarsus to the tribunal of Cæsar. He was the companion of Timothy, and called him brother, as did St. Paul. He had received Timothy, or, at the very least, expected him in Italy; “know that our brother Timothy has departed, or possibly set out on his journey;” like Paul, who from Rome had written, “do thy diligence to come before winter.” He seems to intimate some superintendence and direction of the travels of the Evangelist, “with whom, if he come shortly, I will see you,” implying the selection of a fellow-traveller, which could have been expressed by none other than St. Paul.

To whom, we ask, do so many circumstances point, as to him who has the vast majority of the suffrages of antiquity? The writer of the epistle was assuredly no obscure or inconsiderable person. He addressed from Italy, with the voice of authority, a whole community in Palestine. Yet no name survives, except that of Paul, to which the incidents are applicable. To him nothing in the epistle is inappropriate. The more we examine the evidence, the stronger become our convictions that the epistle is

the production of none other than St. Paul—that it was written at the close of his confinement at Rome—that it is the last, the most elaborate, the most eloquent, the most instructive, the crowning piece of the very chief of the Apostles.

*A Narrative of the Visit to the American Churches by the Deputation from the Congregational Union of England and Wales, by Andrew Reed, D.D. and James Matheson, D.D. 2 vols. 8vo. Jackson and Walford.*

(Concluded from p. 57.)

OUR extracts from the descriptive and chiefly literary portions of this work have been numerous and of unusual length; and we have been thus liberal in such quotations for two reasons, first, that our readers might be able to form their own judgment of the manner in which these interesting volumes have been executed; and, secondly, that we might furnish the most convincing evidence of the malignity which has branded their writers with ignorance and illiteracy. The passages, and many others of equal beauty may be found in almost every page, speak for themselves, and we may safely challenge the Quarterly, the British, and even the flaunting Fraser, in point of authorship, to compete with them. Now we are upon the subject, and before we enter upon the topics of main consideration promised in our last, we may as well clear away a few of the more specious misrepresentations with which the reputation of Dr. Reed has especially been assailed. It is true Dr. Reed needs not our advocacy. He is far above the creeping things which have lately raised a hiss at his expense. But the slanderer deserves exposure and chastisement, and,

though a hireling, to be visited with summary justice, if not on his own account, yet for the sake of the mired shadows which were seen flitting to and fro in the distance, whilst he was doing the work of darkness. That Fraser should on a sudden have betaken himself to the consideration of ecclesiastical subjects would surprise us, did we not know that he is a staunch supporter of Tory politics, and that his party are just now under very serious alarm about the loaves and fishes of the church, which they have monopolized too long to relinquish without a desperate struggle. But when the political partizan, who is so much at home in the *Memorabilia Bacchanalia*, who flings his unseemly jests at Noah and Moses, and talks lightly of the Scriptures, tells anecdotes of a drunken Welsh Rector, "than whom a better man did not live,"\* who apologizes for drunkenness in a priest "gifted with feelings of the best nature, and who commends the Bishop of St. Asaph for giving this drunkard, without any evidence of penitence or reformation, a good living; when this avowed patron of profligacy assumes the garb of sanctity, sees prurience in the most innocent allusions to female fashions and manners in the narrative of a Christian minister distinguished for his moral purity; complains that the said narrative is sadly deficient in "spiritual addresses to the conscience," speaks piously about the self-denial of apostles, their "spiritual taste," loathing "sensualities," meaning thereby only the daily infirmities of taking wholesome food and necessary repose; when such a partizan, such a profligate, presents

\* See Fraser's Magazine for November, 1835, page 536.



himself before the public in a character so novel, grotesque, and strange, our first impulse is to exclaim, Is Saul also among the prophets! But a little nearer inspection convinces us that the change is only in the outward man, that it consists not even in a momentary fit of enthusiasm, caught at the prophetic altar, but that it is neither more nor less than an ostentatious garb put on for the occasion, borrowed from the wardrobe of hypocrisy, to be replaced as soon as the actor has performed his part. When nearly forty pages are employed for no other purpose than to decry a work by vilifying its authors, what are we to think of the honesty of the declaration which affirms, in reference to these very individuals, "our only concern, we can truly say, is for the character and credit of the unfortunate persons now set up for exposure."\* *Credat Judeus?* Does finished hypocrisy usually wear so thin a veil as this? Who but the calumniator has pronounced these persons unfortunate, and who but he has set them up for exposure? Happily for them, even his own pages exhibit a complete refutation of his slanders. Like the fabled serpent, he supplies at once the poison and the antidote.

This paramount, nay, this all-absorbing concern for the character and credit of one of the writers of the Narrative, the Reviewer has displayed in overcharged statements, in exaggerating facts, and thus converting them into falsehoods, and in conveying to his readers impressions of a most unfavourable nature, and which he knows are totally at variance with all the circumstances from which

he professes to derive them. We do not remember, in all that we have read or heard of literary malevolence, to have met with a more shameless perversion of an author's meaning, with a view to fix a charge of baseness upon his character, than is to be found by the frequent introduction from Dr. Reed's narrative of the following passage in this libel, which the courtesy of Toryism dignifies with the name of a Review.

"However, the country was all new, and mostly pretty, and as you know, *I can make much of a little good scenery when there is not a great deal to be had.*"\* It is not possible to mistake the meaning of the writer, who thus discloses a pleasing trait in his character, namely, that of a disposition to look on the bright side of things, and to enjoy nature, even where she promises the least gratification. Will it be believed that the spiritual Fraser, who calmly commits his injured and truth-loving church "to her covenant God," and who sickens us with his newly-adopted cant, which ill accords with his more natural infidel flippancy and blasphemy, will it be believed that this made-up saint should so far forget his part, even during the acting, as to let out the malignity of the fiend by charging upon Dr. Reed, not in one, but in more than half a dozen instances, an innate love of falsehood, for its own sake, and that he should found all this upon the innocent sentence we have quoted; yet it is even so, nor is this all. In page 467, in the October Magazine, the most revolting account is given of the alleged contents of these volumes. It is affirmed that a large proportion of the work is occupied "with

\* Fraser's Magazine for November, 1835, page 275.

\* Narrative, vol. i. p. 93.



vulgar sensualities;" and after indulging in a strain of abuse worthy of himself and of his cause, he has the impudence to exclaim, "But what will spiritual Christians say to this? 'Short women—Parisian' dresses—a mincing tread—jokes about minor theatres—meat prepared with butter and the frying-pan,' why what does our pious Deputy mean?" Those portions of this sentence intended to be very piquant are given in italics. And now, let not only "spiritual Christians," but men of common integrity, take up this narrative of Dr. Reed, and sift it with a scrutiny exceeding even the rigour of justice, and then let them report the result—will they admit that it contains a single phrase which can justify the impression which this calumniator has endeavoured to convey? No, they will indignantly class him where henceforth we shall leave him, among "*hominum genus audacissimum, mendacissimum avidissimum.*" Two or three imputations, however, as they have come from other quarters as well as from Fraser's Magazine, and as their tendency, if unexplained and uncontradicted, would be injurious to the Deputation and their Narrative, we shall briefly notice.

Dr. Reed is accused of "making much of a little good scenery," in his account of the effect produced by his own preaching at a camp meeting near the Kappahannock.\* We have again turned to the Narrative for this account, and after reading it a third time, in conjunction with a statement from America, convinced that it is perfectly true in every iota, without the slightest degree of colouring, and that the event it describes was so remarkable in itself, and so important in its bearing upon the

estimate which the Deputation had undertaken to form on the general subject of camp meetings, we feel that Dr. Reed was fully justified in publishing it; that in fact it was his imperative duty, and we believe that this alone determined him to lay a restraint upon his feelings, and, however reluctantly, to become the herald of his own fame. It is but justice to the statement made by him to give the other to which we have referred: it is extracted from an American newspaper of good repute, entitled the "Religious Herald."

"The Rev. Mr. Reed, a congregational minister from London, arrived on the ground on the fifth day of the meeting, and was invited to preach on the next day at eleven o'clock. The brethren were not without fears that his visit might be calculated to check the state of feeling that existed. Accustomed to the forms and etiquette of a large city, and unacquainted with the manners and feelings of a congregation like ours, it was feared that he would not enter into the design and spirit of the meeting. After considerable persuasion, he consented to preach, and he had not proceeded far before every fear, on the part of the brethren, subsided. His text was in Acts iii. 19—'When the times of refreshing shall come from the presence of the Lord;' and had he been present during the whole of the meeting, he could not have delivered a more appropriate discourse. His sermon was chaste, evangelical, pathetic, and powerful. Gradually growing in interest and pathos, its conclusion produced the most powerful effect I have ever witnessed of the kind. For about ten minutes the services were entirely suspended, and nothing but weeping heard from ministers and congregation. To the

\* Narrative, Vol. i. p. 282.

church it was indeed a 'time of refreshing from the presence of the Lord'—to the unconverted a time of solemn thought. On the next day, after a solemn and affecting interview with a few brethren in one of the tents, our venerable brother left us, carrying with him the Christian affection and the prayers of all present."

Arrogance has been imputed to Dr. Reed, on the ground that he gave himself out in the United States as the representative of all the churches in Great Britain, nay, he is even accused of imposing upon the President, General Jackson, under this assumed character. The charge is more seriously brought in the following terms: "The deputy, though sent from only a section of a sect, passes himself off, *mendacious coxcomb* that he is, as the representative of the Christian Churches of England!!! Is it possible that such a man can be believed? Most truly does he say of himself, 'you know I can make much of a little good scenery where there is not a great deal to be had.' The poor Americans, accordingly, not knowing their man, did believe him, and hence, imagining that Reed and Matheson were really what they uniformly said they were, our transatlantic dupes not only conferred divinity degrees upon these impostors, but passed the following resolution at a public meeting in New York: 'That the intercourse between the Churches in Great Britain and the United States, so auspiciously begun in the present year, is, in the judgment of this meeting, of high importance to the interests of vital piety in both countries.'"

The spirit and tone of this para-

graph, as well as its palpable absurdity, can reflect disgrace only upon its author. The Americans must be greater simpletons than even the approving readers of Fraser's Magazine, to have been duped by two unknown and pretending foreign adventurers, who, without either credentials or character, could sit down at the table of the President, mix in the most distinguished circles, and receive at their departure, from the principal clergy and universities, the most marked and public testimonies of respect.

The people, the President, and the learned professors of the United States will no doubt feel the delicacy and the justice of this compliment, and pass it by with the contempt it deserves. The Deputation, this slanderer must have known, went over to America by invitation; the whole affair was matter of distinct arrangement between the churches of the two countries, and it was not possible, if deception had been intended, that it could have been practised. And where does the writer find even the shadow of an assertion in the two volumes of the Narrative which affords the least sanction to this illiberal and scandalous charge against one of the Deputies, that he was a mendacious coxcomb, and against both, that they were impostors? We have carefully gone through the whole work, and we cannot detect a sentence that even ingenious malice could torture into any thing like the assertion which the Reviewer professes to quote. Neither Reed nor Matheson any where falsifies, or goes beyond the simple affirmation contained in the title-page of their book, "that they were a Deputation from the Congregational Union of England and Wales." In depreciating the narrow spirit of secta-

\* Fraser's Magazine, October, 1835, page 472.

rian bigotry, and as a reason why, though a deputy from a distinct religious body in England, he could consistently unite in Christian worship and in advancing the Christian cause with religious communities not immediately recognized in his mission, Dr. Reed has indeed remarked, on an occasion where to have put forth any such claim as the writer in Fraser imputes to him, would have been worse than ridiculous. "We had uniformly desired to show that our mission was not from one sect to another sect, but from the Christian churches of one land to those of another and a sister land; and had sought all opportunities of discovering that Catholic spirit, which, after all, alas! has so few occasions to show itself." This is the reason assigned by Dr. Reed for taking part in the public business of a meeting held by our brethren of the Baptist denomination, which distinctly and necessarily implies his not appearing as a deputation of that body from England.

That the church "as by law established," Fraser's "covenant church," was not for a moment thought of, when Dr. Reed speaks of the Christian churches of one land sending their deputation to those of another, we have conclusive evidence in the whole spirit and conduct of the Narrative. How could the Doctor disparage the claims of this church so far as to place it on a level with the Christian churches of England and America; and if he had sacrilegiously forgotten, that according to its own assumption, this is the exclusive and only Protestant church in the world, and had ventured to class it with Congregationalists, Methodists, Presbyterians, and Baptists, what would he have gained in reputation among the

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Episcopalians, or any other denomination of religionists in America? The character of the Church of England does not stand very high in the United States. Bishop Hobart has freely exposed a few of its repulsive features, and a deputation from a church at once so corrupt and arrogant would have been wondered at by the episcopal sect, and regarded with perfect indifference by all the others. Drs. Reed and Matheson stood on far higher ground with the American churches, because they were the representatives of churches similar to their own, and based on the same principles. But it seems the Americans were dupes, and the Deputation impostors. A nation is stultified, and the public character of individuals maligned—by whom? by a slanderer who dares not show himself, for reasons which, for the present, we forbear to disclose; and for what? to support a cause which, it is now conceded, must be maintained on other ground than that of fair and manly argument.

Nothing in the politico-religious Toryism of the English press, after what the last few months have displayed of misrepresentation and falsehood, can henceforth surprise us; and we are sorry to detect a little of this evil spirit, even where it might have been least suspected, and we put it to our North American brethren, whether the following insinuation against the open and straight-forward integrity of the writers of the Narrative can in fairness be sustained—that it cannot we shall be able fully to make appear: we therefore regret that candour and justice did not withhold it. "On some minor points," the North American Quarterly, in reviewing this work, observes, "the travellers decide with more firmness than in those likely to be controverted." Again: "They have

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given a very full statement of revivals, with the advantages and evils which attend them, and no man can charge them with attempting to influence others by an explicit statement of their own opinion, since, after reading carefully what they have written, we profess ourselves unable to discover in what direction their real convictions incline.\* How, after a careful, or even a cursory perusal of what the Deputation have written, any doubt should exist as to their opinions regarding the important subjects that came before them, we are at a loss to understand. Few writers have been more ingenuous and explicit; or have expressed themselves with more freedom, where they have possessed the requisite information.

We are apprehensive that not only in the case of this American critic, but in many others, the "reading carefully" has been too much restricted to the first volume. Little notice, comparatively, has been taken of the second, which, in our estimation, has peculiar claims to more than ordinary attention. In this the writers record their opinions, and the reasons on which they are founded. Here the great and valuable results of their observations and inquiries are exhibited and discussed. In this the Deputation appear yielding up their trust to their constituents, proving at the same time how worthy they were to sustain, and how faithfully they have discharged it.

The varied contents we shall take in the order in which they are presented to us.

Certain spiritual phenomena, entitled Revivals, and which, with

perhaps two or three exceptions, are peculiar to America, of course occupy a very prominent place in both these volumes. Apart from the extravagance and fanaticism which have sprung up with their frequent recurrence, and which it is to be feared will deteriorate their influence, if not ultimately defeat their object, these remarkable seasons of religious excitement and impression have been productive of the most beneficial effects. We should like to see the whole subject, in its various relations to the ministry, to the church, and to the world, fully and philosophically discussed. How the clergy and advocates of the Church of England can ridicule the notion of a divine influence on the souls of men, regenerating and sanctifying them through the instrumentality of the Gospel of salvation dispensed by holy men of God, we cannot reconcile with their confessions, their creeds, and their prayers. Yet, among many of these we lament to see, not the abuses of the thing, which all must regret and condemn, but the very thing itself in all its hallowed manifestations, treated with the utmost contempt. We advise these reckless men, who are venturing too near to the live coals of the altar, to ponder well the passage of Scripture applied by St. Peter to those who jeered the apostles as being filled with new wine, when they saw the effusion of the Spirit imparted through the medium of their mighty words and deeds—"Behold, ye despisers, and wonder and perish."

The sheer ignorance of Fraser, coupled with his cant and malignity, is conspicuous in the following sentence: "The revivals of Jonathan Edwards in old America, and the revivals of Cambuslang in steady Scotland, which, blessed with the influences of the Holy

\* North American Review for October, 1835, page 504.

Spirit, were achieved by the *active zeal and sober restraints of Church Establishments,\** (let the reader mark this,) are entitled to the respect and thanksgivings of every devout mind; but a revival in the modern Transatlantic voluntary church shops, where their trustees are often under pecuniary engagements, which they find great difficulty in getting the wherewithal to meet, is, in most cases, neither more nor less than a desperate pushing for spiritual customers."—A little further on, having condemned all revivals in modern America in his own slashing and gentlemanly way, he exclaims—"What possible security can there be against their frequent occurrence and calamitous effects, where people are left without the influence of a well-regulated state church—where religious caprice is permitted to gain a rampant ascendancy—where all is *voluntary* and nothing is *established*." This is beautifully consistent with truth and fact! In the history of religious caprice, and of consequent absurdity, have modern times furnished any thing so fanatically impious as the Irvingism of the state churches of Scotland and England? and is not the Church of England at this moment, the fostering mother of every heresy of every grade that has ever perverted religion and ruined the souls of men?

Of legitimate revivals those that are purely the effect of a saving influence, which at the same time enlightens and sanctifies the mind, the Deputies have given several instances; and of others of a different description, got up by the new measures and the new men who have thrust themselves into the ministry under the character of

revival preachers, they have also spoken unequivocally, and their opinions on the entire subject are stated with candour and fairness. We cheerfully introduce specimens of both.

Dr. Reed's first account of one of these singular events, in its commencement and progress, with its general results, is contained in the first volume of the Narrative. It is entitled "A Sabbath at Morristown."

"In the morning I worshipped at the Presbyterian church. The avenues and green were animated by the little groups hastening to the House of God; some sixty light waggons stood about the green and church fence, which had already delivered their charge. The people were all before the time. I should think twenty persons did not enter after me, and I was in time. There were, I should think, above a thousand persons present. The exercises were well and piously conducted. Mr. Hover read his sermon, but he read it with tears. It was on the duty of parents to their children, and it made a good impression. It was adapted to this end; for it was excellent in composition and in feeling. The people did not show much interest in the singing, nor all the interest in prayer which I expected; but on the whole it was, perhaps, the best time of both pastor and people; for they were still surrounded by the effects and influence of a revival which had lasted most of the winter. The particulars of this revival I will here put down; postponing any observations on the subject generally till I can give it the full consideration which its importance demands.

"From all I could learn, religion must have been low in this congregation previous to the revival; that is, lower than it usually is in our churches. There are many causes that might contribute to this; and chiefly, I think, it might arise from many persons who, as they grow up, have no wish to be thought irreligious, and yet have no conscientious regard for religion; and who, feeling towards the predominant church as a sort of parish church, attach themselves to it, and thus from time to time infuse into it a worldly character. Several pious persons, principally the minister and elders, I believe, felt for the condition of the people, and the want of success in the ordinary means of grace; and they met together for prayer and consultation. The pastor engaged

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\* See the account of the circumstance\* page 364, Narrative, vol. ii.

to bring the subject, as it impressed themselves, before the attention of the church; and special meetings for prayer and a special visitation were determined on. The township was laid out in districts, and thirty-four visitors were appointed. They were to go two and two; and to visit every family and individual more or less in attendance at church. Their business was, by conversation and prayer, and earnest appeal to the conscience, to press the claims of domestic and personal religion on all; and this was to be done without mixing it up with ordinary topics of converse, or partaking of social refreshments, that nothing might interfere with the impression. The visitation was to be made within one week; this limitation was of great use; and as this people have much leisure at the period of the year which was chosen, it could be attended with no difficulty.

"The results were highly encouraging. Many were revived, and many were brought under conviction and serious inquiry. The deputies reported whatever was interesting to the pastor, and encouraged the people to communicate with him; and his hands were soon full of occupation. He determined on holding a protracted meeting in the month of February for some days, and by this means he brought to his youth and his overladen hands the help of some brethren in the ministry. It was conducted, I believe, with prudence and efficiency; and it advanced the good work which had been begun. As the fruit of these exercises, the happy pastor was looking to receive nearly fifty persons to the communion of the pious at the next sacrament. It should be observed that their sacraments, and consequently their admissions, occur only once in three months; and that this circumstance gives to their amount of admissions an apparent advantage over ours."—Vol. i. pp. 57—60.

The revival at Amherst College is thus related by Mr. Abbott, and continued by the individual on whom so visible and so remarkable a change was wrought, as to excite the astonishment of all who knew him.

"In 1827, the state of religion was very low in this college. Faithful religious instruction was given on the Sabbath, at the chapel where the students were required to attend, and we were accustomed to hold also a meeting for familiar religious instruction one evening during the week. At this meeting, however, scarcely any were present; a small portion of

the actual members of the church were accustomed to attend, but never any one else. If a single individual, not professedly a Christian, had come in, for a single evening, it would have been noticed as a rare occurrence, and talked of by the officers as something unexpected and extraordinary. Our hearts ached, and our spirits sunk within us, to witness the coldness and hardness of heart towards God and duty, which reigned among so large a number of our pupils.—Every private effort which we could make with individuals, entirely failed, and we could see too, that those who professed to love the Saviour, were rapidly losing their interest in his cause, and becoming engrossed in literary ambition and college rivalry, dishonouring God's cause, and gradually removing every obstacle to the universal prevalence of vice and sin.

"There was then in college a young man who had been among the foremost in his opposition to religion. His talents and his address gave him a great deal of personal influence, which was of such a character as to be a constant source of solicitude to the government. He was repeatedly involved in difficulties with the officers on account of his transgressions of the college laws, and so well known were his feelings on the subject, that when at a government meeting, during the progress of the revival, we were told with astonishment by the President, that this young man was suffering great distress on account of his sins, it was supposed by one of the officers, that it must be all a pretence, feigned, to deceive the President, and make sport for his companions. The President did not reply to the suggestion, but went to visit him; and when I next saw him, he said, 'There's no pretence there. If the Spirit of God is not at work upon his heart, I know nothing about the agency of the Spirit.'

"That young man is now the pastor of a church, active and useful, and when commencing this narrative, I wrote to him to send me such reminiscences of this scene as might remain upon his mind. He writes me thus:—

"Very dear Sir,  
"My obligations to you as a friend and instructor, make me anxious to fulfil my promise, of drawing up a sketch of the revival at Amherst College, during the last two or three weeks of April, 1827. I have been delayed, partly by sickness, and the unusual pressure of duties here, partly by the difficulty of settling in my mind a clear idea of what you wish, and partly by the impossibility of reviving the



memory of facts and impressions in the exact order of their occurrence. If this communication should reach you too late to answer your purpose, it will at least prove my wish to yield you such assistance as I may.

"For a considerable time previous, the subject of religion in college had fallen into great neglect; even the outward forms were very faintly observed. During nearly two years, in which I had been connected with the college, I had never heard the subject mentioned among the students, except as matter of reproach and ridicule. At least, this is true, so far as my intercourse with the students was concerned. Those who professed piety, either through timidity or unconcern, seemed to let the subject rest, and were chiefly devoted to indolence, or literary ambition. But while religion was shamed and fugitive, irreligion was bold and free. A majority of the students were avowedly destitute of piety; and of these a large portion were open or secret infidels; and many went to every length they could reach, of levity, profaneness, and dissipation. So many animosities and irregularities prevailed, as to endanger the general reputation of the seminary.

"Some of the students, who were differently situated from myself, may perhaps have noticed preparatory movements on the common mass of mind, indicating an under-current of feeling, gradually gaining strength, and preparing the community for the results which were to follow. But I saw none; and none such could have been generally apparent. Upon myself, the change opened with as much suddenness as power.

"The first circumstance which attracted my attention, was a sermon from the President on the Sabbath. I do not know what the text and subject were, for, according to a wicked habit, I had been asleep till near its close. I seemed to be awakened by a *silence* which pervaded the room; a deep solemn attention which seems to spread over an assembly when all are completely engrossed in some absorbing theme. I looked around, astonished, and the feeling of profound attention seemed to settle on myself. I looked towards the President, and saw him calm and collected, but evidently most deeply interested in what he was saying—his whole soul engaged, and his countenance beaming with an expression of eager earnestness, which lighted up all his features, and gave to his language unusual energy and power.

"What could this mean? I had never seen a speaker and his audience

so engaged. He was making a most earnest appeal to prevent those who were destitute of religion themselves from doing any thing to obstruct the progress of the revival which he hoped was approaching; or of doing any thing to prevent the salvation of others, even if they did not desire salvation for themselves. He besought them by all the interests of immortality, and for the sake of themselves, and of their companions, to desist from hostilities against the work of God.

"The discourse closed, and we dispersed. But many of us carried away the arrow in our hearts. The gayest and the hardest trembled at the manifest approach of a sublime and unwonted influence. Among some who might have been expected to raise the front of opposition, I resolved not to do it, but to let it take its course, keeping away from its influence, without doing any thing to oppose it; but neutrality was impossible.

"It was probably with an intention somewhat similar to that which prompted the meetings which the irreligious students held by themselves the year before, that the following plan was formed. A student, who was temporarily my roommate, importuned me to invite one of the tutors to conduct a religious meeting in my room. I told him I would, if he would obtain the promise of certain individuals, ten in number, whom I named, that they would attend. I selected such individuals as I was confident would not consent to be present. In a short time, he surprised me with the information, that he had seen them all, and that they had consented to the proposal. Of course, I was obliged, though reluctantly, to request the tutor to hold such a meeting. Most of us repaired to the place at the appointed time, with feelings of levity or of bitter hostility to religion. My room-mate had waggishly placed a Hebrew Bible on the stand. Whether this circumstance, or the character of his auditory, suggested the subject which the tutor chose, I know not; but, after opening the meeting with prayer, he entered into a defence of the Divine authority of the holy Scriptures, from external and internal evidence, which he maintained in the most convincing manner; and then, on the strength of this authority, he urged its promises and denunciations upon us as sinners. The effect was very powerful. Several retired deeply impressed, and all were made more serious, and better prepared to be influenced by the truth. So that this affair 'fell out rather to the furtherance of the gospel.'

"My own interest in the subject ra-



pidly increased, and one day, while secluded in my apartment, and overwhelmed with conflicting emotions of pride and despair, I was surprised by a visit from the President. He informed me that he had come with the hope of dissuading me from *doing any thing to hinder the progress of the revival*. After intimating that he need feel no apprehensions on that point, I confessed to him, with difficulty, the agitation of my thoughts. Apparently much affected, he only said, 'Ah, I was afraid you would never have such feelings.' After remaining silent a few minutes, he engaged in prayer, and retired, advising me to attend a certain meeting of my class-mates for prayer. I felt very much like the Syrian general, when offended by the supposed neglect of the prophet; for I thought he would have seized the opportunity to do some great thing for the relief of my labouring mind.

"With feelings still more excited, I repaired to one of my class-mates, who had the reputation of being one of the most consistent Christians among us. I asked him, with tears, to tell me what I should do to be saved. He, too, betrayed his wonder, and only resorted to prayer with me, in which he could do little, but say, 'Jesus, thou Son of David, have mercy on us.' Long afterwards I learned that when he left me, to join a c c le assembled that evening for prayer, he told them that my inquiry for the way of salvation made him feel as if he needed to learn it himself.

"I have thus followed out this particular case, in order to give to my readers, by means of a minute examination of one specimen, a clear idea of the nature of the changes which were effected. There were, however, many other cases, as marked and striking as this; so that any person who was a member of college at that time, might be in doubt, after reading the preceding description, which of half a dozen decided enemies of religion, who were at this time changed, was the one referred to. In fact, the feeling went through the college—it took the whole. Nothing like opposition to it was known, except that, perhaps, in a very few cases, individuals made efforts to shield *themselves* from its influence; and one or two did this successfully, by keeping themselves for many days under the influence of ardent spirit! With a few exceptions of this kind, the unwonted and mysterious influence was welcomed by all. It was not among Christians a feeling of terror, of sadness, and melancholy, but of delight. Their countenances were not gloomy and morose, as

many persons suppose is the case at such a time, but they beamed with an expression of enjoyment, which seemed to be produced by the all-pervading sense of the immediate presence of God. I have seen in other cases, *efforts to appear solemn*—the affected gravity of countenance, and seriousness of tone—but there was nothing of that here. Hearts were all full to overflowing, and it was with a mysterious mingling of peace and joy—an emotion of deep overwhelming gladness in the soul, though of a character so peculiar that it expressed itself in the countenance by mingled smiles and tears.

"The ordinary exercises of college were not interrupted. The President held two or three religious meetings during the week, but recitations went on unchanged, and I well recollect the appearance of my mathematical classes. The students would walk silently and slowly from their rooms, and assemble at the appointed place. It was plain that the hearts of many of them were full of such emotions as I have described. Others, who were still unrenewed, would sit with downcast eyes, and when it came to their turn to be questioned, would make an effort to control their feelings, and finding that they could not recite, would ask me to excuse them. Others, known heretofore as enemies of God and religion, sat still, their heads reclined upon the seats before them, with their hearts overwhelmed with remorse and sorrow, and eyes filled with tears. I could not ask them a question. One morning, I recollect, so strong and so universal were these feelings, that we could not go on. The room was silent as death. Every eye was down; I called upon one after another, but in vain; and we together prayed God to come and be with us, and bless us, and to save us and our class-mates from sin and suffering, and then silently went to our rooms.

"The buildings were as still this week as if they had been depopulated. The students loved to be alone. They walked about silently. They said little when they met, as men always do when their hearts are full. Late in the evening, they would collect in little circles in one another's rooms, to spend a few moments in prayer. I was often invited to these meetings, and it was delightful to see the little assembly coming into the room at the appointed time, each bringing his own chair, and gathering around the bright burning fire, with the armed chair placed in one corner for their instructor, and the two occupants of the room, together upon the other side. They who were present at these meetings will not

soon forget the enjoyment with which their hearts were filled, as they here bowed in supplication before God.

"On Tuesday and Thursday evenings we assembled in the largest lecture-room for more public worship. It was the same room where, a few weeks before, on the same occasions, we could see only here and there one, among the vacant gloomy seats. Now how changed! At the summons of the evening bell, group after group ascended the stairs, and crowded the benches. It was the rhetorical lecture-room, and was arranged with rows of seats on the three sides, and a table for the professor on a small platform on the fourth. The seats were soon full, and settees were brought in to fill the area left in the centre. The President was seated at the table; on either side of him the professors; and beyond them, and all around, the room was crowded with young men, hungering and thirsting after the word of God.

"I recollect particularly one of these meetings. It was one of the earliest after the revival commenced, and before us, crowding the settees in the open area, were gathered all the wild irreligious, vicious, and abandoned young men, which the institution contained. There they were, the whole of them; all enmity gone, opposition silenced, and pride subdued; and they sat in silence, gazing at the President, and drinking in all his words, as he pressed upon them their sins, and urged them to throw down the weapons of their rebellion, and come and submit themselves to God. The text for the evening, if I recollect right, was this—'Notwithstanding, be ye sure of this, the kingdom of God has come nigh unto you.' Every person in the room felt that it was nigh. He spoke in a calm, quiet, but impressive manner, and every word went to a hundred and fifty hearts.

"We listened to the sermon, which was earnest and impressive, though direct, plain, and simple; it told the ungodly hearers before us, that the kingdom of heaven was nigh them, and urged them to enter it. We knew,—we could almost feel they were entering it; and when, at the close of the meeting, we sang our parting hymn, I believe there was as much real, deep-flowing happiness in that small but crowded apartment, as four such walls ever contained.

"When the indications of this visit from above first appeared, it was about a fortnight before the close of the term, and in about ten days its object was accomplished. Out of the whole number of those who had been irreligious at its

commencement, about one-half professed to have given themselves up to God; but as to all the talent and power of opposition and open enmity,—the vice, the profaneness, the dissipation,—the revival took the whole. With one or two exceptions, it took the whole. And when, a few weeks afterwards, the time arrived for those thus changed to make a public profession of religion, it was a striking spectacle to see them standing in a crowd in the broad aisle of the college chapel, purified, sanctified, and in the presence of all their fellow-students renouncing sin, and solemnly consecrating themselves to God. Seven years have since elapsed, and they are in his service now. I have their names before me, and I do not know of one who does not continue faithful to his Master still."—Vol. i. 391—402.

Dr. Reed confirms the above, from enquiries made on the spot, and is satisfied that there is no exaggeration or misstatement in this very interesting and affecting narrative.

After exposing what may be justly termed spurious and illegitimate revivals, Dr. Reed enters calmly, yet earnestly, into a consideration of the character and the benefits of those which are approved. He says, "The evil to which the revival, as it now exists, is most liable, is the danger of relapse," to guard against which he proposes some judicious regulations, and then proceeds to reply to various pertinent questions, which his readers in this country might very naturally be expected to ask; but we give the extract, as we deem its general circulation to be of great importance.

"Are the fruits of the revivals equally good with those produced under ordinary circumstances?"

"I should say, decidedly, Yes, quite as good, and frequently better; only admitting that the work is real, wisely managed, and associated with proportionate instruction. Persons, so converted, are surrounded by more affecting circumstances, and receive deeper impressions. Perception is more awakened, conviction is more pungent, prayer is

more ardent; the will more resolved. There is a prostration and a solemnity of feeling, which is never forgotten. There is, therefore, greater evidence of character, stronger motives for progress, and, as an effect of these, more decision of conduct. Most of their active and devoted Christians have been born in the revivals; and their most intelligent, pious, and successful ministers, have either received the truth at these seasons, or have had their incipient character formed and moulded in them.

"This is as I should expect it; and it is in harmony with my experience. I have never found that those make the best Christians, who have taken the longest time in coming to a decision. On the contrary, conversion, when it has been long in developing itself, has been of feeble character; the subject of it has often been in doubt as to its reality; and in doubt and darkness, he has held a cheerless and unprofitable course between the church and the world, neither party being certain to whom he belonged.

"Would not a continued advancement in knowledge and piety be preferable to these occasional movements?

"Undoubtedly it would, if the average result of the supposed uniform movement were equal to the occasional one. But is not this a begging of the question? Do we know any thing, in fact, of this continued and uniform advancement? We are speaking of a mode of life; and all modes of life, known to us, are subject to the alternations of declension and progress. Is the spiritual life, whether personal or social, exempt from these vicissitudes? Has it no winter, and may it know no spring? In the course of twenty years, where is the church that has not had a comparative season of depression? And, at such a time, what could have been a greater blessing to it than a sound revival? And might not such a revivification have been expected, in the use of the means of grace, in a special form, and with condensed power, as a remedy for a diseased and dangerous state?

"Besides, let us take the best of the case, and suppose that the churches are not sinking into declension, but are making gradual and uniform advancement; have we ever known any churches in so happy and palmy a state, as that the blessings meant to be conveyed by a revival would be superfluous? Have we not a thousand congregations, and these the most prosperous, to which, as it relates to one-half of their body, the blessing of a revival would not be as life to the dead?—who are untouched by ordi-

nary means, and who require a last remedy,—if, indeed, there be such remedy,—and who appear as though they would perish if it is not applied?

"Are revivals to be expected for our own country?

"This important question, I am aware, has been frequently answered in the negative, on both sides of the Atlantic. But I am surprised that it should; for it must be in forgetfulness of the nature of the subject, and of the history of the facts. A revival, in the just sense of the term, is not local or circumstantial in its nature; it is a mode of life in the church, and wherever the church is found, it is found. The Acts of the Apostles is a history of the early revivals. The reformation from Popery was a glorious revival; and that from formal and dormant Protestantism, by Wesley and Whitefield, no less so. Of these, our country has partaken equally with America in the ineffable advantages. Wales and Scotland, too, have been familiar with revivals down to the present time; and more in the American type, because in a greater parity of circumstances, although they have not been so much known or reported.

"More than this: I am not afraid to state, that all the essentials of a revival are to be found in very many of our churches at this very hour. This is not much known, and may, to many, seem a startling assertion. What has occurred in one church, from diffidence, has not been communicated to others: this may be right, but I begin to fear it is wrong. The effect has been, that the aid of sympathy and example has not been called in; and the movement has not been so simultaneous, or so extensive, as it would otherwise have been.

"But, certainly, a good influence has been over many of our churches. Expectation has been created; special effort has been made; and on the expectation of prayer, and the labour of love, the promised blessing has come freely down. The slight illustration I gave of a case to the brethren of Connecticut, (and the half was not told,) satisfied their judgment, and filled their hearts with holy joy and thankfulness. A multitude of such cases may, I am persuaded, be supplied.

"Are revivals, on the whole, desirable?

"After what has been said, need I pause on this question? I speak not now of type or circumstance, but of a true revival; and I should say, it is unspeakably desirable. It is the one thing desirable. For ourselves, for our families

for our churches, and for the nation, most desirable! It would heal our divisions; humble our spirits; and convert us from the insignificant and perishable, to the unseen and eternal. It would infuse into our efforts for the world's conversion, intelligence, life, and power; and a measure of this comprehensive and decisive character, whatever may be its type, by which, not a few, but a multitude may be gathered to Christ, is demanded by the emergency of the times, and by the spirit and grandeur of prophetic testimony."—Vol. ii. pp. 56—60.

Religious opinions, religious denominations, religious economy, and religious societies, are next treated in order. These occupy a very large portion of the second volume.

Under the head of religious denominations, we were highly gratified with the present condition of Unitarianism, or baptized infidelity, in the United States. Of the Unitarians the writers affirm—

"Every where they are going down. They still retain what endowments they held; and in Boston, they have the wealth and fashion of the place about them; and they have the honour of being considered as the friends of the elegancies and literature of more refined life; but, as a sect, holding certain peculiarities which distinguish them from others, they are impotent indeed. 'Rich, but inefficient,' as it has been used by one of their zealous champions to characterize that portion of their body in the father land, may be employed with equal significance here. Since they have avowed themselves, they have taken the field in their own defence. But, with perhaps a decided superiority in letters and in adroitness, they have been beaten from every post. They first took the ground of biblical criticism; and were driven back to the ground of rational religion. From this again they were forced; and then they ventured to rest the conflict on the tendencies of the systems. Did they not know that Fuller possessed this ground unquestioned? They have now come frankly to the question, Is the Bible an inspired book?

"The summary, then, on the subject is, that this defection from the truth is of a limited nature, and is now in a state of retrocession."—Vol. ii. p. 91.

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The Methodists are well described in page 98. We are told, that "they are exceedingly like their kindred body in our own country, both in their virtues and failings." On the part of Dr. Reed, the introduction of the last word into the sentence must be considered as unfortunate; this very sensitive, and therefore rather vindictive body, cannot endure to have it imagined, much less affirmed, that they at all participate in the common infirmities of human nature, hence a vituperative article in the Methodist Magazine of last month, against Dr. Reed and another writer, for having mixed with their commendations a few unlaudatory comments on certain features of the Methodist character, of which they do not seem to have been particularly enamoured.

Romanism in the United States is by no means so flourishing as some writers have represented.

"Nothing can be stronger evidence against the success of Romanism, than its actual position associated with the extraneous assistance afforded to it. With hundreds of thousands of dollars to back it, it has fallen short in the race with the other denominations; while they have wanted the unity of action which sustained it, and were thrown entirely on their native inward resources. Popery cannot flourish in this land, except every thing proper to it should first die out,—liberty, conscience, independence, and prejudice. It is not indigenous—it is an exotic; and though fostered by fond hands, and protected by strong ones, it will languish, fade, and fall. It is a monstrous expectation; dependency alone could have suggested it. But the Pope must hope for no second life in this new world. It may be true, that he is immutable; happily he is not immortal.

"Yet the occasion calls for diligence, and a diligence directed with sagacity as to means and distant results, equal to that of the adversary. If all were to sleep, while the enemy sowed his tares, there might indeed be a most rueful harvest. But here again the Romanists have made a bad choice. These people are the most wakeful of any one knows.

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They will certainly, when they see the evil, do their duty; the only fear is lest they should give the adversary some advantage, by overdoing it. Let them feel that they have to deal with a cautious foe, and treat him cautiously. They must not be content with a manful onset, such as they have lately made, and expect to demolish at a blow. Let them remember that they have to do with a foe, who rests his cause on time and perseverance; whose hand seeks to undermine rather than to storm; who can smile at a defeat if it puts his opponent off his guard; and who, like the tiger-cat, can spring on his prey, when he seems to be moving away. It is manifest that success is to be expected against such a foe, not by an occasional triumph, but by a careful observation of his devices, and a calm indomitable steadiness in resisting them."—Vol. ii. pp. 108, 109.

Church of Englandism, or the episcopal would-be establishment in America, exhibits very little to entitle the mode of ecclesiastical government which it has adopted to the superiority which it assumes over the far more numerous and useful religious denominations with which it is surrounded.

Dr. Reed's statement in the following extract bears the stamp of truth and impartiality.

"The Episcopal church, like the Congregational, has been tried here as an establishment, and like it, it has failed. It was established in Virginia; and it became slothful and impure under its exclusive privileges, so as to have made itself despised by the people. It was years, after a change was made, before they could overcome the recollections of the past, and once more indulge their old aristocratic tastes. The church has now revived on the voluntary principle, and is blessed with a pious clergy, and a thriving community. I shall recur to this, if I have time, hereafter.

"This church, like its prototype, is divided within itself, into two parts. They are here denominated the Low Church and the High Church. To be favourable to evangelical truth and liberal principles is to be Low Church; and to oppose these is to be High Church. This difference seems to have come amongst them, from their disposition to sympathize with the mother church so entirely, as that

they must reflect all her features, whether they are in or out of a fair and lovely proportion.

"The High Church, of course, is very high. It has little communion with the other branch of itself, except under the pressure of circumstances; and it has less communion with others. It stands on its forms and prescriptions; and, not making spiritual regeneration a term and test of Christian character, it has considerable accessions from the worldly and fashionable. The cherished recollections of the mother country, too, as well as the recoil which many have from the plain, and sometimes indiscreet, dealing to which many have been exposed elsewhere, contribute to the number of her followers.

"The Low Church is in the situation of a suspected party, and though they have every reason to sympathize with those who hold evangelical opinions, are often slow to do so. There are, however, many who brave the hazard, and seek the fellowship. They are a considerable proportion of the entire body, and are so increasing as to carry a beneficial influence over the whole. That branch which is located in New York, is by endowment and the sale of improved lands, rich; and its funds are laudably employed in aiding the juvenile efforts of congregations, contending with the first difficulties of life and action. This portion of the clergy, with which I had the best means of becoming acquainted, appear to be intelligent, pains-taking, and devoted; some of them I have reason to regard with high esteem and admiration. As a minority, they are similarly circumstanced with those of their class here; and professionally their character and points of excellence have strong resemblance. They are formed on the school of Scott; the other portion of the body is formed on that of Tillotson and Blair.

"Whatever may be the spirit of liberality which breathes in many of the presbyters and bishops of this church, the spirit of the ecclesiastical system is still exclusive and anti-Protestant. Placed in temporal and civil advantages on a level with every other religious body, it stands on the ground of the Divine right of episcopal ordination and apostolic succession. Now, it is certainly somewhat bold in the parent church to denounce some eight thousand ministers, at least equal to her own in pastoral ability and success, as in '*pretended* holy orders,' that is, in a surreptitious use of the ministry; yet there is something of pomp, and privilege, and numbers to uphold these pretensions. But really for such

lady pretensions to be insisted on by a church so situated as is that in America, and at this time of day, is painfully ridiculous. What! of the twelve thousand ministers who have laboured for the regeneration of their country, and with eminent success, are the six hundred who have had the hand of the bishop on them, only to be deemed the true ministers of Christ? Are the ten thousand men who have been employed mainly in settling and sustaining the church in that land, to be denounced by an insignificant section of that church as falsely pretending to a character to which they have no lawful claim? Is there nothing in 'the laying on of the hands of the presbytery;' nothing in the calling and approving testimony of a 'congregation of faithful men;' nothing in the undoubted testimony of Heaven itself? Must these holy and useful men, who, above all things, have sought the will of God; who have thought that they were acting under it; who would have trembled to commit themselves to such a ministry uncalled; and who have the seal of heaven on their labours, in the renewal of thousands and myriads of men; be told that they have run unsent, have held their offices surreptitiously, and are worthy, not of praise, but condemnation? And by whom?

"The only way in which this may be truly lamented, is as it affects that portion of the church which incorporates in its system such assumptions. It wars against the spirit of union, and interferes greatly with its efficiency and success. It prevents the exchange and intercommunity of services; it is hostile to fraternal charity, since brethren can hardly associate with pleasure except on equal ground; and it places, by its exclusiveness, the Episcopal portion of the church at disadvantage, in all the great and general movements of the times. Surely the intelligent and holy and liberal should look to this. Let them prefer Episcopal ordination if they will; but let them not condemn and unchurch those who think they have found a more excellent way. There must be something wrong in this. Dying men have often strong and vivid impressions of the right. Legh Richmond, in his last illness, said to a friend and pastor of a dissenting church, 'I esteem you as a minister of Christ, and you regard me as such, and yet I cannot preach for you, and you cannot preach for me. My brother, there must be something wrong in this!'"—Vol. ii. pp. 100—104.

Under the head religious econo-

my much important information is conveyed, unfolding the working of the voluntary system, sustained and protected in all its operations, by the wise and just laws established by the State, laws which are so equally and impartially administered, that all ecclesiastical edifices, covenants, and endowments are secured, without the infringement of a single individual right or privilege.

On the *tenure* of ecclesiastical property, Dr. Reed observes—

"You are to understand, that there are two bodies that are recognized by the law as holding, and claiming to hold, such property. They are, the church and the parish; and they are both *corporate* bodies. The church is precisely what it is with us. The parish denoted place as well as persons; it now, by the legal changes that have been effected, denotes persons rather than place. The persons in this relation, who are deemed the parish, are the subscribers; and the term, therefore, is nearly synonymous with our term congregation, as distinguished from church. The church has the right to choose the minister; but the parish have a veto on the choice. Commonly, the majority of the parish will be in membership with the church, so that there is little danger of conflict of opinion, except in gross mischoice. The fittings and property with the edifice are considered to belong to the church; but the edifice itself is held by the parish as a corporation. The law knows not a church in its religious, but in its civil capacity; and the evidence of the existence of a civil corporation must, of course, be found in enrolment and subscriptions. Pewholders are deemed to have a separate right of property; and they can bring their action against the parish, if that property is injured. This provision is necessary, from the common practice of selling the pews as the means of meeting the first expenses of erection. What would be regarded as a fair sum is given for the purchase; and, afterwards, they bear a yearly rate, that is adequate to sustain the minister, and lesser charges.

"The law has been very different, as you will suppose, at different periods; and now it varies in the several States.

"I have endeavoured to express the spirit of the law; its form, under the modelling hand of time and circumstance,



will not be less liberal, and will become more simple. It is certainly a great improvement in legislation on this subject. The high advantage consists in making the church, or congregation of subscribers, a body corporate. This gives them a legal being; allows them to sue, and be sued; and to uphold all their civil rights with facility. It is at once a great security in the tenure of fixed property, and a discharge from an immense standing expense, on the renewal of trusts or trust-deeds. While other interests are justly looked to, this ought not to be neglected in our own country. The present state of the law, as it affects all the Dissenting bodies, is such, as not only to expose the property to serious hazard, but as to incur a charge on them of from £4000 to £5000 per annum, without benefit to any one."—Vol. ii. pp. 129—131.

It is in this department of the work that Dr. Reed formally and at length enters upon the comparative claims and merits of the voluntary and compulsory systems. And here, where he is most invincible, he has been most violently assailed. But we tell his scurrilous opponents, that all their foaming and fretting, their abuse and their slanders are utterly unavailing. The cause is gained. It triumphs, and the religious statistics of both countries, of England and America, have now established—and on the immoveable basis of fact and experience—what high church Tories have long foreboded and dreaded, and the palpable reality of which has, at last, driven the "diviners mad."

It is very well for Fraser, the *Christian Guardian*, and half a dozen more intolerant journalists, to assure their readers, that Dr. Reed and his colleague are unworthy of credit—that they are "suborned witnesses"—"impostors"—and "partizans," morally incapable of giving their evidence. But the public mind is not to be imposed upon by such violations of the courtesies of life; and such exhibitions of coarse and ill-bred vulgarity can be acceptable to those

only who feel that they have nothing else to depend upon. Though tortured, garbled, and twisted with all the ingenuity of despair, the statistics of the Deputation are unimpeached and unimpeachable. There they stand corroborated, even by hostile testimony. Fraser may gnash his teeth, but his own pages present that corroboration. It is somewhat amusing to observe, the feverish earnestness which this writer betrays when the evidence which he strives to evade and neutralize, is too strong for him. Dr. Reed is not to be believed, because he wrote the case of the Dissenters; that is, he that best understands the subject on which he writes, and who has seen the working of the two systems, and is thoroughly acquainted with their distinguishing principles, is just the last man who is to take up his pen in the controversy between them.

Then we are told, that "this reckless asseverator," if he had expected any faith to be put in his averments, ought to have "procured and published the signed and dated testimony of the most eminent ministers of the various denominations in the United States?" "Why has he not produced the special opinions of such men as Dr. Cox, Dr. Beecher, Dr. Spring, Bishop White, and Bishop McIlvaine?"

This appears plausible enough, and by the Socratic mode of putting it, the reader, no doubt, imagines that nothing like this course was adopted. But the truth is, that the majority of the individuals named gave this required testimony. It is on record in their parting address to the Deputation, and the resolution which they passed on that occasion; and we have likewise to add a fact, for which we pledge ourselves—that Dr. Spring had prepared a motion, embodying the strongest



testimony in favour of the voluntary, as opposed to the compulsory, system, and which would have been unanimously carried, had not Dr. Reed requested that it might be waved, as the passing such a resolution, at such a season, might be misrepresented by the enemies of the good cause in England. Yet, supposing that all the pastors of all the American churches had concurred in the wish of the reviewer, and had signed their adherence to the voluntary system, would this have satisfied him? No such thing. For by this they would only have exposed themselves to contempt for "flattering their niggardly people, and evincing their love of country at the expense of their love of truth;"\* nay, if the testimony of the United States in Congress had been solemnly tendered to this episcopal Didymus, he would have rejected it. For he gives three long reasons, elaborated through as many double pages, why such testimony should be repudiated.

The principal artifice by which this antivoluntary scribe jesuitically supports his compulsory system, is keeping out of sight the real question as between the two, and representing that to be the establishment principle, which, in fact, has nothing to do with it. Thus he maintains, that in spite of the incontrovertible facts which are adduced to prove, that all the ecclesiastical and religious institutions of America are based on the voluntary principle, that many of them are wisely established and protected by law; and that, therefore, "their system is legislative and not voluntary." There may be dupes, whose perverted understanding can even admit an assumption like this to be excellent logic;

but it may be as well to show what is inconsistent with the voluntary principle and what is not; and also to point out the true nature and character of the compulsory principle. The voluntary principle does not allow the State to decide on matters of faith and practice, to compile, or order to be compiled, certain articles of doctrine and formularies of worship, and to enjoin the belief and observance of them, under civil penalties; to single out a particular sect, and distinguish it by exclusive privileges, and lay a whole country under compulsory contribution, to support that sect in worldly splendour, while it places a brand and stigma on all who prefer an adherence to the convictions of their own conscience in matters of religion. All this is directly opposed to the genius and spirit of Christianity, of which the voluntary principle is the body and the soul.

But this principle does not interfere with the duty of civil rulers on the subject of protecting, supporting, and defending religion. It not only allows, but maintains, that, so far as outward decorum is concerned, it is the indispensable duty of the legislature to exercise its authority, that those who are truly desirous of worshipping God according to the public ordinances of the sanctuary, and in a manner agreeable to the dictates of their own consciences, may in no respect be impeded by the irregular and irreligious conduct of others, either by the intolerance of the bigotted, or the malevolence of the profane; in short, that it is right and meet, and the paramount and peremptory duty of every government to support and defend, by all *scriptural means*, the religion of Jesus Christ. The late Mr. Coleridge, in spite of all his Tory and high church prejudices in his con-

\* Fraser's Magazine for October, 1835, page 461.

stitution of church and state, has hit upon the right principle, which is as philosophically true as it is scripturally just. "It is," says he, "a fundamental principle of all legislation, that the state shall leave the largest portion of personal free agency to each of its citizens that is compatible with the free agency of all, and not subversive of the ends of its own existence as a state. And though a negative, it is a most important distinctive character of the Church of Christ, that she asks nothing for her members as Christians which they are not strictly entitled to demand as citizens and subjects. The Church of Christ asks of the state neither wages nor dignities; she asks only protection, and to be let alone."\*

To all this the compulsory principle is essentially opposed. It compels the state and the nation to bow to its infallibility. Its most legitimate organ and instrument is the Inquisition. It makes the dogmas and orders—the worship and ritual of one sect—to be the entire whole of Christianity, and binds itself to suppress every thing in religion that differs from it, on whatever plea that difference may be urged and justified. If any where it does less than this, it is because its progress is arrested by an antagonist compulsion—the compulsion of reason, of humanity, and justice—these have conquered it in America, and will, ere long, triumph over it in Europe. The only fragment of its existence in the United States, and it is a plague-spot and a curse upon their policy, and their religion too, is quoted by Fraser, "By the law of the state no coloured persons are permitted to assemble for worship, unless a white person be present and preside."

\* The Book of the Denominations, page 408, quoted from the Eclectic Review.

Already have we far, very far, exceeded our limits in our notice of these volumes; we must, therefore, refer our readers for their further contents, to the work itself, only remarking, that the religious societies, collegiate schools, female academies, and common schools, display the expansive power and beneficent influence of the principle for which we are contending. Of the temperance societies, which are but of yesterday, and the obvious changes for the better which they have wrought in the morals and habits of the people, we greatly approve; at the same time we confess we are a little alarmed at the extravagant lengths to which some of its advocates are carrying the principle of abstinence. Can it be that grave and reverend Divines are keenly agitating the question, whether wine is to be continued as a beverage, and whether coffee and tea are not to be superseded by the simple element of water; and that churches and pastors are waging a fierce and unnatural war on the subject of the kind of liquid which is to be used in the administration of the Lord's Supper? Wearied in the conflict, we would direct the gasping combatants to the 104th psalm, the eleventh and the fifteenth verses. We are glad that this mania is likely to be abated. Sober and moderate men are already lifting up their voice against it, and in a tone not to inflame, but to soothe. "We are running," says Mr. Stone, "into extremes upon almost every thing we undertake. In the impetuosity of this excess of zeal, we grieve to say, the sacred cause of temperance bids fair to be arrested in its progress, if not ruined, by the indiscretions and the fanaticism of its friends. It was in the view of this spirit of ultraism that one of the distinguished orators, at the recent religious an-

niversaries, shrewdly remarked, that often, when a good cause has been begun, if the devil finds there is no other way to ruin it, he will turn charioteer himself."

American slavery is the worst abomination of the whole country. The treatment of these slaves by these strenuous advocates of the equality of human rights is worthy of the darkness and despotism of the Pagan nations of antiquity. What strange consciences some professing Christians have: they cannot swallow a glass of wine for conscience sake, and yet they can rivet the chain on the neck of the slave, and refuse to let the oppressed go free; nay, they can go even further than this. Their own free-born subjects, because they are men of colour, the illegitimate, yet better part of themselves, are to be forced, by every species of cruelty and persecution, to seek an asylum in a foreign land, where they are for the most part doomed to the greatest hardship and perils; and this christianized America dignifies with the holy name of charity.

**COLONIZATION—LIBERIA—SLAVERY—LYNCH LAW.** These are words that should turn every American pale till the evils they severally and unitedly imply are for ever redressed. We intended to say a great deal on this subject, but for the present forbear, contenting ourselves by quoting Dr. Reed's concluding paragraph on this disgusting topic, and another intimately connected with it in guilt and atrocity:—

"Yes, the slave must go free! Slavery now has a legal existence only in America. But America is the very place, of all others, where it cannot, must not, be tolerated. With her Declaration of Rights, with her love of liberty, with her sense of religion, with her professed deference for man as man, and with the example of the old world against her—

which she has forsaken from its defective sense of freedom—to uphold slavery would be an act of such supreme iniquity, as, beside it, would make all common vice seem to brighten into virtue. Much evil may be; but this cannot be! What, slavery in the last home of liberty! The vilest despotism in the presence of boasted equality! The deepest oppression of man, where the rights of man are professedly most honoured! No, this cannot continue. Slavery and Liberty cannot exist together; either slavery must die, or liberty must die. Even now, the existence of slavery is a violation of the Constitution of America; and so long as slavery remains, it exists in letter and not in fact!

"The eyes of the world are now fixed on America. She will act worthy of herself, her high professions, and her distinguished privileges. She will show that the evil by which she suffers has been inflicted, and not adopted. She will repudiate it without delay; only asking the time and the means, which may secure to all parties the greatest good with the least evil. And kindred nations, and oppressed man, shall look on her from afar with admiration and delight, as to the new world of promise 'wherein dwelleth righteousness!'

"Besides this, there is another field of philanthropic service open to America. It is that of seeking the welfare of the aborigines of the country. They are far less thought of, at the present moment, than the oppressed African; but their claims are not inferior, nor scarcely are their wrongs. They amount to about five hundred thousand persons. They have the highest claim to the soil. It has been allowed as such both by Britain and the United States; and America, by conciliation and justice, might confer the greatest good on these interesting people; and all the good done to them, would be so much benefit brought to herself.

"Yet no people have suffered more. Advantage has been taken of their ignorance and generous confidence, at various times, in every possible way. While the invader has been weak, he has allowed their claims; as he gathered force, he doubted them; and when he was confident in his strength, he practically denied them. Very recently, some flagrant instances of oppression and plunder, under the form and sanction of law, have occurred; and it was only at the eleventh hour, that the Supreme Court of the States, by a signal act of justice, reversed the acts of local government and of Congress too, and saved the nation from being committed to deeds which must

have been universally condemned as flagitious and infamous.

"But to tell of their wrongs would be to write a volume; and that such a one as Ezekiel was once commissioned to inscribe. Many of them rest with former generations; and the reference, either to the present or the past, is only desirable, as it may awaken compassion and dispose to justice. At least, let the existing generation seek indemnity for the past by care for the future. If their fathers may have acted beneath the influence of fear and resentment, there is now no place for the action of such passions. These people commend themselves to protection, by their weakness as well as their manliness and generosity. It is high time that they should be allowed to live in peace and security, and in the inviolable possession of their lands, their laws, their liberty. If this may not be in the United States, where can it be? Is

the most solemn 'Declaration' of a whole people to be nullified a SECOND TIME, and pronounced a mere legal fiction? Justice, Truth, Mercy, Religion—Earth and Heaven, demand of America that she should assure the world she is what she professes to be, BY PRESERVING THE INDIAN, AND EMANCIPATING THE AFRICAN."—Vol. ii. pp 268—271.

Dr. Matheson's report respecting Canada is deeply interesting. We trust that its details will at least rouse the voluntaries of all Churches to energetic and persevering action. Compulsion can do nothing for Canada. Indeed every where this principle, regarded *per se*, is either entirely powerless, or mighty only for evil.

#### THE EDITOR'S TABLE.

We have received the first volume of the complete and uniform edition of the *Works of the Rev. Dr. Chalmers*. This Series is to be published in quarterly duodecimo volumes of about 400 pages, at six shillings each. The first volume is on *Natural Theology*, which includes the Bridgewater Essay, with extended additions.

Much as our views of church polity differ from those of the Rev. Professor, we feel that the cause of natural and revealed religion has been greatly promoted by his splendid works, and we trust that in the present form they may secure a circulation, and effect a usefulness far more extended than they have already obtained.

*Reflections on the Genealogy of our Lord and Saviour Jesus Christ; as recorded by St. Matthew and St. Luke, by Daniel Benham. Quarto.* The indefatigable author of this critical pamphlet, in order to a complete elucidation of this subject, has prepared for his own use concordances of all the proper names in the Hebrew Bible, the Septuagint, Wetstein's New Testament, and Josephus, which, with notes made in their progress, occupy five large folio and three octavo vo-

lumes. Upon the results of this extraordinary preparatory labour his work is based. We have not had an opportunity of judging of its merits, but in this superficial age, the author who would subject himself to such laborious researches may challenge the attention of the learned.

A second edition of *Election* calmly considered, in a series of Letters, by John Craps.

*Practical Reflections on the Second Advent, by Rev. H. White.*

The first part of *The entire Works of the truly Venerable and Rev. Charles Simeon, M. A. of Cambridge*, pp. 336., price 4s. 6d. This work will contain a complete series of all his discourses and skeletons, which being arranged in the order of the books of the Old and New Testament, will form a textual commentary. It will be completed in about 40 parts.

Mr. Robert Mudie has just completed an interesting series of popular volumes, published by Ward and Co., entitled "*The Heavens*," "*The Earth*," "*The Air*," and "*The Sea*," which are well adapted as presents for young persons.

*The English Scriptures, their first*

*Reception and Effects, including Memorials of Tyndale, Fryth, Coverdale, and Rogers, with an Appendix, by Christopher Anderson of Edinburgh,* is a pamphlet replete with biblical facts that cannot fail to be interesting to many readers.

*Dr. Beattie's Switzerland*, parts 18 and 19, have reached us, which sustain the character we have already given of that work for the fidelity and beauty of its graphic embellishments.

We have received the following *single Sermons. The Christian Course, with its Impediments and Incitements, a Sermon delivered to Young People at Craven Chapel, by the Rev. J. Leifschild.*

*The Funeral Discourse occasioned by the Death of Mrs. Cordelia Townsend, Widow of the late Rev. John Townsend, delivered in Jamaica Row Chapel, Bermondsey, by George Rose.*

*God the Object of supreme Complacency and Confidence. A Funeral Discourse for Lydia Cope, delivered at the Independent Chapel, Utoxeter, by John Cooke.*

*The Providence of God illustrated, by the Author of History in all Ages,* is an interesting volume, replete with anecdotes, which will be found peculiarly attractive to the young.

*A Voice to the Churches, on the Subject of Prayer Meetings, by Dr. Morison, of Chelsea,* deserves an extensive circulation amongst our churches.

*Dr. F. A. Cox, of Hackney,* has just presented to the public a very useful tract, entitled *Suggestions, designed to promote the revival and extension of Religion, founded on Observations made during a Journey in the United States of America, in the Spring and Summer of 1835.* The hints it contains to promote personal piety and general usefulness we regard as of great practical value; and as the tract is sold at fourteen shillings a hundred, we hope it

will be widely circulated throughout both sections of the Congregational body.

*Part VII. of the Condensed Commentary and Family Exposition of the Holy Bible,* which brings this valuable digest of biblical knowledge to the Song of Solomon.

*The Recognition Service of the Rev. J. Watson, as Colleague of the Rev. Thomas Lewis, at Union Chapel, Islington.*

*Dr. Thomas Dick* has just published another useful volume, *On the mental Illumination and moral Improvement of Mankind; or, an Inquiry into the Means by which a general Diffusion of Knowledge and moral Principle may be promoted. Illustrated with Engravings.*

*Faith: a Poem. By the Rev. Benj. Luccock, Minister of the English Churches of St. Paul and St. John, St. Croix.*

*Heaven Anticipated; or, the present Time influenced by the Prospect of future Fidelity. By Joseph Freeman.*

*The Mysteries of Providence and the Triumphs of Grace. By the Author of "The Prospect, or Scenes of Real Life."*

*Christian Consistency; or, the Connection between experimental and practical Religion. Designed for young Christians. By the Rev. G. Mannering, of Holwell Mount Chapel.*

*The Bible Collectors.*

*The Rev. Joseph Ketley, the late Pastor of the Unitarian Chapel, Ipswich,* has published a discourse, entitled *Scriptural Views concerning the great and important Doctrines of the Atonement, delivered on Sunday, December 13, 1835, in consequence of his change of Sentiment upon that Subject.*

*The Rev. William Davis, of Hastings,* has just published a valuable little tractate, entitled *The Salvation and Faith of the Christian.*

#### LITERARY INTELLIGENCE.

##### WORKS AT PRESS, OR IN PROGRESS.

*Dr. Pye Smith's Scripture Testimony to the Messiah, and his Discourses on the Sacrifice and Atonement of Christ,* having been for some time out of print, the author is engaged as unremit-

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tingly as his immediate duties allow, in revising those works for new editions.

The venerable Archdeacon Wix has now in the press a *Journal of his recent Missionary Labours in Newfoundland;* giving a general description of that interesting country, and of the manners, customs, and religious feeling of its inhabitants.

T

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

## SPECIAL RELIGIOUS SERVICES IN THE METROPOLIS.

THE New Year was commenced with a series of special services by the Associated Pastors\* and Churches assembling in Aldermanbury, Barbican, New Broad Street, Gibraltar Chapel, Hare Court, Jewin Street, the Weigh House and White Row, Spitalfields. On the morning of January 1st, prayer meetings were held in the several chapels, and in the evening there was a united service at Broad Street Chapel, at which addresses were delivered by Mr. Harry, on "the evils in our churches to be deplored;" by Mr. Wood on "the special remedies that ought to be employed for the correction of these evils;" and by Mr. Townley on "the encouragements we have to expect the divine blessing to give efficiency to such endeavours." On the 2nd, a meeting for prayer was held, and addresses were delivered by Messrs. Tidman and Binney, at Aldermanbury Chapel. The service on the 5th was at the Weigh House, when Mr. Tidman preached on "defective piety," after which Mr. Binney gave an exhortation on the "importance of self-examination." On Wednesday evening the service was held in Jewin Street. Mr. Townley delivered an address to parents, and Mr. Davies gave counsels to the young. On the 7th, the churches met at White Row, Mr. Palmer addressed, "undecided hearers of the gospel;" Mr. Mummery showed "the duties of the church to the unconverted," and Mr. Harry described "the duties of church members to each other."

These services were closed by a communion of the united churches at the Lord's table, in Barbican Chapel on the 11th; Mr. Tidman presided. Messrs. Wood and Townley addressed

\* These brethren have published an excellent Address, which we hope to insert in our next number.

the communicants, and Mr. Binney the spectators: prayer and intercession formed a principal part of all the services.

A liberal collection was made after the communion towards the employment of an agent in connection with the Christian Instruction Society, for visiting the ignorant and the wretched in one of the districts of the city. Similar services were held by the associated churches in the Western part of the Metropolis, at Islington and Hackney, but we have not been favoured with the particulars.

## THE MONTHLY MEETING LECTURE.

The Rev. George Clayton having been prevented, by the decease of his venerable mother, fulfilling his engagement last month, Dr. Fletcher kindly supplied his place, and Mr. C. will deliver the Lecture on the evening of Tuesday, the 16th instant, at Barbican Chapel.—Subject Christian Zeal combined with Christian Charity. Service to commence at half past six.

## CONGREGATIONAL CHURCH IN ST. PETERSBURGH.

On Lord's Day, Nov. 24th, (O. S.) 1835, the Rev. John Crombie Brown, of the Universities of Edinburgh and Glasgow, and of Highbury College, Middlesex, was publicly recognized as the pastor of the Congregational Church, (composed of English, Scotch, Irish, and American Christians,) assembling for worship in the Moravian Chapel, St. Petersburg.

There being no other Congregational ministers within reach, the whole of the service devolved on the Rev. Edward Stallybrass, of the London Missionary Society, who had arrived in St. Petersburg on his return to Siberia. The morning service commenced with singing, reading the Scriptures, and prayer; after which Mr. Stallybrass having stated that he possessed documents containing the



call of the church, and Mr. Brown's acceptance of the same, together with their united request that he would undertake the service in which they were then engaged, proceeded to propose a series of questions to Mr. Brown relative to his personal religion, his views of Christian doctrine, the pastoral office, &c. to which appropriate and satisfactory replies were returned. Another hymn having been sung, Mr. S. offered the ordination prayer, accompanied with imposition of hands, in which he was joined by the Rev. F. Nielson, pastor of the Moravian congregation, at the close of which, both he and Mr. N. gave Mr. Brown the right hand of fellowship, as a brother minister. Mr. S. then addressed Mr. Brown from Col. i. 28., after which the newly ordained pastor administered the Lord's Supper to the members of the church, the ministers, and some pious Lutherans who were present. In the evening Mr. Stallybrass preached to the church from 1 Thess. v. 12, 13.

This was the first service of the kind ever witnessed in Russia among Christians of the Congregational order, and it appeared to excite deep interest in the minds of all present. The church was first formed by the Rev. Dr. Henderson in the year 1817. It enjoyed for many years the faithful and successful labours of the Rev. Richard Knill, and it is confidently hoped that the ardent, enlightened, and indefatigable zeal of its present pastor, which has such an extensive sphere of usefulness for its exercise, and which has already been distinguished by signal effects, will, by the divine blessing, be productive of an abundant measure of good.

#### OPENING OF BELGRAVE CHAPEL, LEEDS.

Twenty-two years ago the Rev. R. W. Hamilton entered upon his ministry at Albion Chapel, Leeds, which, before his settlement, was on the point of being shut up for want of hearers.

It has pleased God so to bless his labours in that most important town, that his friends have felt it expedient to erect a more eligible and commodious chapel in that part of North Town

End, which is to be called *Belgrave Place*. *Belgrave Chapel* is a plain yet elegant building, of brick, and has galleries round the whole of the interior: its fitting up is exceedingly neat, tasteful, and substantial. The pulpit is circular, and surrounded with small columns. The chapel will seat 1800 persons: and underneath are two very spacious school rooms, which will accommodate 600 children. There is to be a very superior organ in the chapel, behind the pulpit, and a small organ is now put up till the other shall be ready. The whole cost of the chapel is £4300, which, with the purchase of the site for £1200, has occasioned an outlay of £5500. The first service in *Belgrave Chapel* was on Wednesday morning, January 6th. The Rev. R. W. Hamilton conducted the devotional part of the service, and read selected passages of Scripture. The prayer was very impressive. The Rev. R. S. M'All, LL.D. of Manchester, preached from Isa. lx. 13,—“I will make the place of my feet glorious.” “We speak (says the *Leeds Mercury*) the universal opinion when we say that the discourse was one of transcendent eloquence; it was in fact one of the highest efforts of the human mind we ever heard,—as sublime in its reach of thought as splendid in its rhetoric. The publication of this discourse would be an important service to the cause of religion, as well as an honour to English literature.” In the afternoon and evening, the Rev. Robert Newton and the Rev. Dr. Raffles preached eloquent and admirable sermons; the former from Gal. iv. 14, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;” and the latter from Isa. xiii. 16.—“Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.” At the morning and afternoon services the chapel was quite filled, and in the evening it was crowded to overflowing. The collections were most handsome—in the morning 150*l*. 10*s*. 4*d*., in the afternoon 101*l*. 3*s*. 7*d*., and in the evening 163*l*. 0*s*. 0*d*.—total 423*l*. 14*s*. Between the morning and afternoon services about 200 ministers and



gentlemen from every part of Yorkshire and the neighbouring counties dined together in one of the school rooms of the chapel. On Lord's day, January 10th, the public services were continued, Dr. Raffles preaching in the morning and evening, from Psalm lvii. 7, on the former, and from 1 Tim. i. 15, on the latter occasion: and the Rev. J. Ely, of Salem Chapel, preaching in the afternoon from Haggai ii. 19.—“From this day I will bless you.” The congregations on each occasion were very large, that in the evening especially, when the place was literally crammed. The collections on this day too were not unworthy to follow those of Wednesday, amounting as they did to upwards of 306*l.*, forming a grand total of 730*l.* This sum has been subsequently increased to *Eight Hundred Pounds*. This splendid liberality (says *The Bradford Observer*.) while it furnishes a practical evidence of the working of the voluntary principle, is as honourable to the denomination which has made it, as it must be gratifying to the distinguished Minister who has for twenty-two years presided over the congregation for whose worship Belgrave chapel has been erected; and we trust the spirit may extend itself far and wide, till every corner of our beloved land possesses a temple for the worship of the living and true God; and especially, that it may be shown on the occasion of opening the New Chapel in our own town on the 29th instant.

CLAREMONT STREET CHAPEL, NEAR  
DURHAM PLACE EAST, HACKNEY ROAD.

On Tuesday, the 5th January, 1836, the above chapel was opened for the use of the inhabitants of the neighbourhood. The necessity for a place of worship near the spot has been long felt, although it was but recently that suitable premises could be obtained; when a few gentlemen immediately associated themselves together as a Committee, and have fitted up this chapel, which is capable of affording the means of religious instruction to about 300 persons, besides 100 children, at an expenditure of about £120. The services were both suitable and impressive. In the morning the Rev.

Joseph Fletcher, D.D., preached from the 11th chap. of Ecclesiastes, 1st to 6th verse, and in the evening the Rev. Andrew Reed, D.D., preached from the 9th chapter of St John, 35th verse. The other parts of the services were conducted, in the morning by the Rev. W. Hodson, of Zion Chapel, and Dr. Burder; and in the evening by Mr. Bromley, the Rev. G. Corney, and Mr. Sturtevant. The collections were very liberal, amounting to £50, and it is hoped that impressions were produced which will be long felt and remembered.

ERECTION OF A NEW CHAPEL AND  
SCHOOL AT SOUTHWOLD, SUFFOLK.

Southwold is a small market and sea-port town on the eastern coast of Suffolk, and, at the last census, contained a population of 2070 persons.

In the records of the burgh it is stated, that the Independent Dissenters assembled in a malt office at Reydon, the adjoining parish, so far back as the year 1680, in order to enjoy the advantage of public worship, unmolested by the municipal authorities.

The Independent Church was first formed in the year 1748, under the pastoral care of the Rev. George Wiggett; but long previously to this many of the pious inhabitants joined the Church of Christ at Wrentham, a village about four miles distant. These, having mixed with other of their neighbours, formed a congregation at Southwold, and converted a fish-office into the present meeting-house. From the effect of time upon this building, it is deemed advisable no longer to promote its continuance by renewed repairs, but to replace it with a new one.

Preparatory to such a measure, a few friends in the church and congregation, about three years and a half ago, met for the purpose of commencing a subscription towards a building-fund, and at this meeting the sum of £58. 13s. was subscribed. This effort was augmented by occasional donations, small weekly collections, and the produce of a Ladies Working Society, &c. the result of which has been, that at Southwold exclusively,

the sum of £414. 6s. 7d. has been raised.

The estimated expense of the new chapel is about £900, four hundred pounds of which yet remain to be collected. For assistance in procuring this sum, an appeal is now made to the friends of congregational churches in the hope that it will obtain their kind attention and effective aid.

As Southwold has for some few years been growing into repute as a sea-bathing town, and is much resorted to in the summer season, it is deemed desirable to afford in the intended new chapel comfortable accommodation for such visitors as may occasionally feel disposed to attend.

To accomplish this object more expense will necessarily be incurred than would be required under other circumstances.

Should this case, therefore, meet the eye of any friends who have hitherto visited Southwold, or who may intend so doing, it is hoped that

their Christian benevolence will be kindly extended.

WILLIAM CRISP, *Deacon*.

HENRY CHURCHYARD, } *Members*.  
T. W. THOMPSON, }  
*Southwold, January, 1836.*

In immediate connection with this object, some friends to education are raising by a distinct subscription, £110, for the erection of a school room for a Lancasterian school which is much needed.

The Rev. Messrs. Andrew Ritchie, Wrentham; John Dennant, Halesworth; John Blackie, Bungay; and John Flower, Beccles, the pastors of Independent Churches in the immediate neighbourhood, have cordially recommended this appeal, being satisfied that a new Meeting House is necessary, and that the people have exerted themselves in the most liberal manner. Mr. J. Pitman, 6, Colebrooke Row, Islington, or Mr. W. A. Hallows, High Street, Islington, will thankfully receive subscriptions for either object proposed in this case.

## MISCELLANEOUS INTELLIGENCE.

### EVANGELICAL SOCIETY OF GENEVA.

*From the Archives du Christianisme.*

The Report of the Fourth Annual General Meeting of the Evangelical Society of Geneva has just reached us. We have already given in our number of the 12th of September last, p. 131, some details of this Anniversary, in which the Evangelical Society at Geneva had occasion to acknowledge with gratitude to God, the recent blessing which had rested on the work they have undertaken. We extract from the Report before us, the following general results which will give some idea of the extent of this undertaking.

In Geneva the Theological School has this year completed its first course of study, extending to three years; the exercises have comprised church history, history of doctrines, critical, philological, and historical introductions to both Testaments, the interpretation and explanation of both Testaments, composition of ser-

mons, catechetical and doctrinal instruction. The theological students properly so called, during the two terms of six months each, were thirteen in number. The preparatory school had nine pupils, of whom five were pensioners. In the course of the three last years twenty-five students have been enrolled on the register of the school; one pastor and one suffragan have been sent out who are actually engaged in our churches.

The gospel is preached in the oratory three times every Sunday. The resolution to celebrate the Lord's Supper has produced the happiest effects. The number of catechumens is much greater. The Sabbath Schools have increased, and the committee has this year opened a school for sacred music. Twice a week there is service in German.

The religious library numbers 1044 volumes and pamphlets, and has assisted other libraries of a similar kind. The circulation of volumes has been two thousand three hundred and forty, and the number of additions about three hun-

dred. The Society has sold in four years, 2581 Bibles and 22,343 Testaments. An encouraging attempt at distribution has been made in the village of the Canton of Geneva.

*Labours in France.*—The Society has employed during the years, twenty-one distributors of the word of God, in ten departments; the report of each enters into highly interesting details.

*Preaching.*—We regret that we cannot follow the reporter, M. L. Ganssen, in his account of the origin and progress of this blessed work, commenced in the department of Saon et Loire.

We can now only state, that the report contains a succinct account of that portion of the department of Saon et Loire, where our brethren, to the number of five, assisted by two schoolmasters and two travelling agents, actually preach the gospel. This account must be read at length fully to understand their labours.

The receipts of the Society have been, during the year, for the Theological School, 19,581 francs 70 cents; for other objects, about 31,673 francs: the expenses for the school, 18,134 francs 70 cents; for other objects, 31,680 francs 75 cents; the balance in hand to 31st last March was, for the School, 16,277 francs 30 cents; for the Oratory, 1,948 francs 30 cents; and the amount of cash, 11,020 francs 40 cents. These facts testify the importance of the Evangelical Society of Geneva for the advancement of the kingdom of God in general, and for the evangelization of France in particular. This work recommends itself to the prayers and the co-operation of all the friends of the Lord Jesus in France and abroad. May the blessing of our God rest more and more upon it. A circular of this Society, dated the 25th of last December, gives the most interesting details of the work. Subscriptions are received at Geneva and at Paris.

The 31st of last October, M. Ferdinand de la Fontaine, of Vevey, a pupil of the Theological School of Geneva, and one of the labourers of the Evangelical Society of Paris, was set apart to the ministry of the gospel at Marennes. Eight pastors took part in this touching and solemn service, which will leave, we hope, beneficial impressions in the church where it occurred. The pastor Cambon delivered the ordination sermon. The evening of the same day and the following day many many services were held, during each of which the church was filled with attentive auditors.

#### ORDINATION OF SIX MISSIONARIES AT BERLIN.

On the 10th of last June Messrs. Dähne, Wuras, Lange, Ortlepp, Zerwick, and Radloff, were ordained at Berlin as missionaries to the South of Africa, to carry on the work of the Christian ministry, commenced by the Apostles with so much joy on the day of Pentecost. This ordination took place in the Trinity Church. The pastor, M. Coward, preached in German, from Acts ii. 39. The promise is to you and to your children, &c. This sermon was followed by a prayer, offered by the missionary Dähne, testifying his love to the Lord, and his devotedness to the advancement of his kingdom.

M. Gossner delivered the ordination sermon.

#### ON THE ENROLMENT OF CHAPEL DEEDS.

It is generally known that the deeds of chapels, in order to their validity, are required by an Act passed in the reign of George the Second, to be enrolled in His Majesty's High Court of Chancery within six months after they are executed. It has therefore been concluded that all the Chapel Deeds which have not been thus enrolled are of no value; that the property to which they relate is insecure; and that such Deeds may be violated with impunity. This, however, is a mistake. An Act passed on the 25th of July, in the year 1828, giving validity to the Deeds in which this and other formalities had been neglected, up to that period. So that the Act of George the Second, which requires the enrolment of Deeds within six months after their execution only applies to the Deeds which have been made since the 25th of July, 1828. Every Deed which was executed before this period, if it be unexceptionable in other respects, is valid notwithstanding the omission of the enrolment. The following is the Act in question. It will be seen that it peremptorily requires the due enrolment of every Deed to be hereafter executed.

"*Anno nono Georgii IV. Regis.* An Act for remedying a defect in the titles of lands purchased for charitable purposes. Cap. lxxxv. (25th of July, 1828.) Whereas by an Act passed in the ninth year of the reign of His late Majesty King George the Second, and intituled 'An Act to restrain the disposition of lands whereby the same become unalienable, it was amongst other things enacted, that after the twenty-fourth day of June, one thousand seven hundred and thirty six, no manors, lands, tenements, rents, advowsons, or other hereditaments corporeal or

incorporeal whatsoever, should be given, granted, aliened, limited, released, transferred, assigned or appointed, or any ways conveyed or settled to or upon any person or persons, bodies politic or corporate, or otherwise, for any estate or interest whatsoever, or any ways charged or incumbered by any person or persons whatsoever, in trust or for the benefit of any charitable uses whatsoever, unless such gift, conveyance, appointment, or settlement of any such lands, tenements, or hereditaments were made by deed, indented, sealed, and delivered in the presence of two or more credible witnesses, twelve calendar months at the least before the death of such donor or grantor, (including the days of the execution and death,) and were enrolled in His Majesty's High Court of Chancery within six calendar months next after the execution thereof, and unless the same were made to take effect in possession, for the charitable use intended immediately from the making thereof, and were without any power of revocation, reservation, trust, condition, limitation, clause, or agreement whatsoever, for the benefit of the donor or grantor or of any person or persons claiming under him; but it was thereby provided, that nothing therein before mentioned relating to the sealing and delivery of any deed or deeds twelve calendar months at least before the death of the grantor, should extend, or be construed to extend to any purchase of any estate or interest in lands, tenements, or hereditaments, to be made really and bona fide, for a full and valuable consideration actually paid at or before the making such conveyance, without fraud or collusion; and it was thereby enacted, that all gifts, grants, appointments, assurances, transfers, and settlements whatsoever, of any lands, tenements, or other hereditaments, or of any estate or interest therein, or of any charge or incumbrance affecting or to affect any lands, tenements, or hereditaments, to or in trust for any charitable use, whatsoever, which should at any time after the said twenty-fourth day of June, one thousand seven hundred and thirty six, be made in any other manner or form than by the said Act was directed and appointed, should be absolutely, and to all intents and purposes, null and void: and whereas, the said provision contained in the said recited Act, in relation to the purchase of any estate, or interest in lands, tenements, or hereditaments, for a full and valuable consideration, was only intended to prevent such purchases from being avoided by reason of the death of the grantor within twelve calendar

months after the sealing and delivery of the deed or deeds relating thereto: and whereas, it has notwithstanding been generally apprehended that the said last mentioned provision was intended wholly to exempt such purchases from the operation of the said Act, and in consequence thereof, the formalities by the said Act prescribed in relation to the conveyance of hereditaments to charitable uses, have in divers instances omitted, on purchases for a full and valuable consideration, and by reason of such omission, the title to such hereditaments may be considered defective: and whereas, it is expedient that provision should be made for remedying such defect in manner hereinafter mentioned: May it therefore please your Majesty, that it may be enacted, and be it enacted, by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, that where any lands, tenements, or hereditaments, or any estate or interest therein, have or has been purchased for a full and valuable consideration in trust, or for the benefit of any charitable uses whatsoever, and such full and valuable consideration has been actually paid for the same, every deed or other assurance, already made for the purpose of conveying or assuring such lands, tenements, or hereditaments, estate, or interest, as aforesaid, in trust, or for the benefit of such charitable uses, (if made to take effect in possession for the charitable use intended immediately from the making thereof, and without any power of revocation, reservation, trust, condition, limitation clause or agreement whatsoever, for the benefit of the grantor, or of any person or persons claiming under him,) shall be as good and valid, and of the same effect, both for establishing derivative titles, and in all other respects, as if the several formalities by the said Act prescribed, had been duly observed and performed. II. Provided always, and be it further enacted, that nothing in this Act contained, shall extend to give effect to any deed or other assurance heretofore made, so far as the same has been already avoided by suit or equity, or by any other legal or equitable means whatsoever, or to affect or prejudice any suit at law, or in equity, actually commenced for avoiding any such deed, or other assurance, or for defeating the charitable uses in trust, or for the benefit of which such deed or other assurance may have been made. III. Provided also, and be it further enacted, that nothing herein contained shall be construed to dispense

with any of the same several formalities prescribed by the said recited Act, in relation to any deed or other assurance which shall be made after the passing of this present Act."—*Wesleyan Methodist Mag.* Dec.

**CLAYLAND'S CHAPEL, CLAPHAM ROAD, KENNINGTON.**

The foundation stone of this new Independent place of worship was laid on New Year's Day, by the Rev. John Styles, D. D., when the Rev. John Harris delivered the address, which we have inserted for the gratification of our readers. A church on Congregational principles, under the pastoral care of Dr. Styles, will occupy this rising edifice. Instead of suffering, the cause of dissent, of evangelical religion, and scriptural education, will be advanced by the recent transfer of seven private chapels in this neighbourhood to other purchasers. It will be so especially in the present case. We are glad that a rallying point for the dissenting population of North Brixton and Kennington has been found, and that Dr. Styles, after all the sacrifices he has endured, and the reproaches heaped upon him, has been encouraged to raise the standard. We doubt not that the liberality of the religious public will be displayed on this occasion. The people, in their anxious efforts to retain their Pastor, after twelve years labouring among them, deserve an unusual degree of support. Since our last announcement of subscribers we have received the following names, by whom the case has been most generously assisted:—The Rev. Andrew Reed, D.D.; Rev. Joseph Fletcher, D.D.; Rev. H. F. Burder, D.D.; Rev. George Collison; Rev. John Morison, D.D.; Rev. J. Yockney; and the Rev. James Raban. We intend to present our readers with an elevation of Clayland's Chapel in a future Number.

**STATISTICS OF THE WELSH CALVINISTIC METHODISTS.**

We understand that in the Statistical Table we published last month we have greatly under-rated the numbers of this section of the Church of Christ in North and South Wales. It is to be regretted that we are not learned in the *Welsh* language, or we might have ascertained

from their own *Cyffas Ffydd*, or Confession of Faith, published some years ago their actual numbers. At the end of that work we understand there is a list of all the chapels in that connection in the Principality, according to which their number in North Wales is 360, and in the South 212. In this calculation Monmouthshire is not included, in which county there are about twenty additional chapels. Since the publication of *Cyffas Ffydd*, at least fifteen new chapels have been erected, so that the Calvinistic Methodists of Wales have 607 stated chapels, besides a large number of school-rooms in which religious services are regularly conducted every Sabbath day.

It is greatly to the credit of this connection that they have erected and supported all these places at their own expense, and that in no instance have they appealed to their Christian brethren in England for aid. This important body has grown up in Wales during the last century, and their progress is another illustration of the energy of the voluntary principle.

Whilst we regret that we did not possess, on this point, more complete information, yet it is very agreeable to find, that instead of being charged with exaggerated statements, "the half has not been told."

**THE QUAKER CONTROVERSY.**

We are much concerned to hear that Mr. Isaac Crewdson, the faithful author of the *Beacon*, and a truly spiritual minister of the Society of Friends, has been suspended from his office because he will not suppress that work, and thereby sanction the old Quaker's notion, that the light of Christ within, and not the sacred writing, is the primary rule of truth and conduct. We regret this the more, as we understand that several mystical works, written in reply to Mr. Crewdson's book, and tinged with *Hicksism*, have likewise not been called in by the Committee. It is deeply to be deplored that an eminent minister of the Society, whose name and usefulness have extended beyond the bound of that connection, should betray a want of steadfastness at such a crisis, which reminds us of the conduct of the Apostle Peter, and which the Apostle of the Gentiles was compelled in fidelity to reprove.

**ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.**

Favours have been received from the Rev. Drs. Halley—Henderson—Rev. Messrs. Thomas Morell—A. Tidman—T. Binney—Joseph Wall—R. Ashton—W. Davis—Thomas Hopkins—H. Richard—W. Wright—John Bramall.

Also from Messrs. Joseph Christy—Wm. Sround, M.D.—Thos. Fisher—S. T. Sturtevant—W. A. Hallows—J. Lewin—R. Reynolds.